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New Arbitration Act.—As a result of the White House conference, attended by President Wilson, leaders of Congress and representatives of the conductors and trainmen, the threatened strike of 100,000 operatives on the railroads east of Chicago was happily averted. At the meeting arrangements were perfected for the passage by Congress of the Newlands amendment to the Erdman Act, under which both sides to the controversy declared their willingness to submit to arbitration. In accordance with this agreement the House and Senate promptly passed the Newlands Act, which the President signed as soon as it reached the White House. The new measure creates a United States Board of Arbitration and Conciliation, entirely independent of the Department of Labor, and composed of a commission of arbitration and conciliation with two assistants, all three to be appointed by the President, with the consent of the Senate. For the settlement of controversies as they may arise, the Act provides for boards of arbitration of six or three, to be selected with the help of the Board of Arbitration and Conciliation whenever necessary. The latter board shall pass upon any disagreements among the arbitrators. Awards made by the board are to be executed by the Federal courts, with which appeals may be filed. The feature of the present law, making possible a board of arbitration of three members if the parties to the controversies so elect, was retained because it was believed this number was sufficient to handle any trouble between any single railroad and its employees. In the pending controversy, however, involving many railroads and thousands of men, both sides maintained that three arbitrators were insufficient, and elected to have the dispute settled by a board of six. Two members of this board are to be named by the labor organizations interested, two

by the railroads and two by the arbitrators thus chosen. In the event that the four are unable to agree on the two remaining members; the board of mediation is authorized to select these two. This power gives to the board its chief importance.

President Names Mediators.—The President appointed, and the Senate immediately confirmed the nomination of William Lea Chambers of Washington to be Commissioner of Mediation. He also named G. W. W. Hanger and Judge Martin Knapp of the Commerce Court as Government officials to serve on the Board of Mediation with Mr. Chambers. Mr. Chambers will receive an annual salary of \$7,500. He will not be subject to the head of any Government department, but will be accountable directly to the President. At one time Mr. Chambers was Chief Justice of the International Court at Samoa and more recently a member of the Spanish Claims Commission.

Our Mexican Policy Censured.—All the members of the Diplomatic Corps in Mexico City recently drew up an identical note which they despatched to their respective governments, protesting against the withholding of formal recognition by the United States of the Huerta government. Practically all the great Powers of Europe have recognized the existing government in Mexico, and are anxious that the days of ruthless attacks on their citizens in Mexico, and the spoliation of their properties be ended. They contend that if the United States would agree to recognize Mexico, the Huerta government would be able to make a loan to finance a more aggressive campaign against the constitutionalists in the northern States and rebels in other sections of the country. It is reported from Washington that at least one foreign gov-

ernment, presumably Great Britain, has communicated its views on this subject to the State Department. In view of the attitude assumed by the European representatives in Mexico, and the varied and contradictory reports reaching the State Department, the President has directed Mr. W. J. Bryan, Secretary of State, to summon to Washington Mr. Henry Lane Wilson, the American Ambassador to Mexico City. On his information will largely depend the Administration's future Mexican policy.

Dr. Reinsch to Go to China.—Dr. Paul S. Reinsch, professor of political economy in the University of Wisconsin, has been selected as Minister to China. Dr. Reinsch is a writer on Oriental topics and Far Eastern politics. His works on these subjects have been translated into Japanese, Chinese, Spanish and German. Dr. Reinsch was born in Milwaukee in 1869, was educated in Berlin, Rome and Paris, and began college work at the University of Wisconsin in 1899. He has been active in Pan-American conferences, societies for the study of international law and historical research.

Canada.—It is stated that the Government is going ahead with a naval defence policy on land; that the defences at Halifax and Esquimalt will be greatly strengthened and that new forts will be built in the neighborhood of Vancouver, where there is an adequate naval reserve, which is also true of Sydney and St. John. It is understood that General Sir Ian Hamilton's mission to Canada includes an investigation on behalf of the war office of this phase of the Dominion's defence scheme, and that a generous appropriation will be asked by the Government at the next session of Parliament to carry out the contemplated program of land defence for Canada's principal seaports.—Canadian chartered banks are to ask their London connections to advance money to move the Canadian crops, and thus do away with tight money while the crops are being moved from Western Canada to Europe.—It is estimated that \$500,000,000 of American capital is now invested in Canada.—Bishop McNally, of Calgary, has returned from Rome, where he went to be consecrated by Mgr. Sbaratti, former Apostolic Delegate at Ottawa, and has taken up his new duties as Bishop of Calgary.—A convention of nearly two hundred Ruthenian teachers has been held in Winnipeg, at which the interests of the large Ruthenian Catholic colony were discussed. Bishop Budka took an active part in the deliberations.—The Manitoba School Law was made a leading topic at the Orange celebrations on July 12. At the Provincial gathering at Brandon, Mr. Coldwell, Minister of Education of the province, in answer to a direct question put to him by the Orange Grand Master, declared that before he would see separate schools reestablished he would resign his office.

Great Britain.—The House of Lords, by a majority of 238, for the second time in six months rejected the Irish

Home Rule Bill, on July 15. The result was a foregone conclusion, but, nevertheless, says the *Daily News* (Liberal), has inaugurated a serious crisis between the two Houses. The Premier, Mr. Asquith, announced that a bill reforming the House of Lords would be introduced at the next session. In the debate following it was intimated that the Government would pass the Home Rule Bill by May next, if the Liberals retained office.—The bill to abolish plural voting at elections in the British Isles passed its third reading in the House of Commons, on July 14, after a motion to reject the bill had been defeated by 293 to 222 votes. This bill passed its first reading on April 8 by a vote of 303 to 107. It embodies the principle of "one man one vote."—Victor Grayson, the ex-Socialist member of Parliament, who has been on a visit to the United States recently, has returned to England to write a series of articles for the British newspapers. His first contribution is entitled "The Ugliness of New York: Where the Dollar is Almighty and the Swindler is At Home."—The new workingmen's insurance act is making trouble for the friendly societies in the growth of malingering, which is draining them of their funds. In some cases these claims have increased 70 per cent. Mr. Warren, president of the national conference of friendly societies, says: "This spells absolute ruin for the friendly societies, unless some drastic steps are taken." Reports from different parts of the country confirm this.—British emigration for the first four months of the current calendar year amounted to 133,350, of whom only 28,522 went to the United States and 2,820 to other foreign countries. The balance of 102,008 went to Canada, Australia and other parts of the British Empire.—The annual official report of the vital statistics for 1912 of England and Wales shows the lowest birth rate yet recorded. The marriage rate increased. The population is estimated at 36,539,636 persons, of whom 17,672,985 were males and 18,866,651 were females. Marriages during 1912 numbered 283,195—corresponding to a rate of 15.5 per 1,000 of the population, an increase of 0.3 per 1,000. The births registered numbered 872,767, equal to a rate of 23.8 per 1,000, a decrease of 0.6. The registered deaths numbered 486,967, or 13.3 per 1,000. This was 1.3 below the rate of 1911, and is the lowest yet recorded. Infantile mortality was 80 per 1,000 less than the average for the preceding 10 years, and the lowest rate on record.

Ireland.—The Registrar-General's report for 1912 shows an increase in the population of 1,102, and also the lowest death rate since 1871, and the lowest tuberculosis and infant mortality rate on record. The infant death rate was 86 per 1,000 births, as compared with 95 in England and 111 in Scotland, and the diminution extended all over Ireland except Belfast, where there was an increase. The highest birth rate was in Dublin and the lowest death rate in Connaught. The percentages of illegitimacy were: Ulster, 3.8; Leinster, 2.9; Munster,

2.3; Connaught, 0.7. The principal causes of death were, in the order named, old age, tuberculosis, heart disease. The total number of deaths was 72,187; of births, 101,035; of emigrants, 29,341. The emigrants numbered by provinces: Ulster, 11,852; Munster, 7,167; Connaught, 6,470; Leinster, 3,855. Eighty-six per cent. of the emigrants were between the ages of 15 and 35.—The last vote on the Home Rule Bill showed a majority of 109. Its rejection by the House of Lords, which followed in a few days, is the last which that body can make effective; and Mr. Asquith has declared that it will be passed through the Commons at the earliest opportunity the Parliament Act allows. At a dinner given to him by the Irish Party, the first time they entertained a British Premier, he asserted the Government's determination to put the Home Rule Bill on the statute book in the present Parliament.—The Assize Court Judges have been presented with white gloves in several cities and counties, indicating the absence of crime, and in most other instances the cases presented were of a trivial character. The Orange celebrations on July 12 were not formidable, except in oratorical fulminations, and the resulting disturbances in Belfast were slight compared with those of last year.—An attempt by a small clique to force his resignation from the presidency of the Gaelic League has elicited a remarkable demonstration of confidence in Dr. Douglas Hyde from clergy and people throughout Ireland. Canon Arthur Ryan of Tipperary and Dr. Henebry attributed the prosperity and prospects of the Gaelic movement mainly to him. His wisdom, patience and foresight, and his sincerity and sympathy enabled him to realize his program of "sanity of policy and charity of outlook" in the linking of the nation with its past.—Two abattoirs are being opened in Dublin by strongly capitalized companies to establish a dead meat trade, mainly for export purposes. They are to be conducted on the American plan.—Much discussion has arisen over the annulment, through the influence of Lady Aberdeen, of the election of Dr. McGrath, a Catholic physician, to the charge of the Peamount Sanatorium, a tuberculosis hospital patronized by her ladyship but paid for mainly by the County Councils. The Councils are insisting on their rights.

Australia.—The question of a combined scheme of immigration for all Australia is to be discussed shortly by the various Governments in Australia. In promotion of the scheme elaborate Australian Commonwealth buildings are to be erected in London. Mr. Percy Hunter, who is superintending the new organization, says the State of Victoria alone was prepared to spend 100,000 pounds sterling a year in assisting the proper kind of emigrant to the land.—The demand for British Columbia fruit in New Zealand and Australia appears recently to have been greatly stimulated. All the cold-storage space on steamers leaving this autumn has already been taken.—The new Australian Government is effecting several changes in various federal departments. The

Post Office is to be placed under the control of a business non-political commission, a decision which is warmly approved by the general public. The Ministry's decision to abolish the preference hitherto given to union workmen on the Commonwealth public works has aroused a storm of protests from union officials. Premier Cook, however, said that the Government was making no attack on unionism, but that all the Government was doing was to lay down the principle of public control of services of the Commonwealth and to provide equality of opportunity for all citizens. Efficiency would in future be the only test.

Rome.—The great work of centralizing the Italian seminaries and incidentally doing away with the multitude of the many small and ineffective establishments throughout the Peninsula has been already largely accomplished, though the project was first announced only in 1905 and the actual work begun not more than five years ago. For the dioceses of Puglia the seminaries have been concentrated in the old Collegio Argento in Lecce; in Upper and Lower Marca, one is at Fano and another at Fermo; the theologates of Tuscany have been grouped in Florence, those of the provinces of Pisa and Siena in Pisa and Siena; in northern Latium at Montefiascone, in southern Latium at Anagni; the students of Campania are provided for by the magnificent seminary of Posillipo, while those of Umbria are assembled at Assisi, and the dioceses of Romagna will shortly have their interdiocesan seminary at Bologna, and a new establishment is being built at Chieti. Rome has its Collegio Pio, the Collegio Apollinari, the Leonine, the Vatican Seminary, and the Immaculate Conception, but they will all be united in a great seminary close to St. John Lateran. The complications arising from this last combination will be settled in a few months.—The Biblical Commission has decided that the Acts of the Apostles must be certainly ascribed to St. Luke as sole author; the substitution in the text of the third person singular by the first person plural does not weaken but strengthens the unity and authenticity of the composition; nor does the abrupt closing of the book justify the assumption that the author wrote or intended to write another book; and it is declared that St. Luke wrote it at the close of the first Roman captivity of St. Paul, and that he had in his hands reliable sources of information and used them accurately and diligently; and the Commission denies that the difficulties against the historical authority of the Acts are of a kind to make it a matter of doubt or to diminish it. It affirms also that the pastoral epistles of St. Paul were written by him and are held to be genuine and canonical, and it rejects the opinion that they are fragmentary, i. e., put together and added to by unknown authors; such an opinion has no weight against the clear testimony of tradition; nor is there anything in the difficulties raised from the style or language of the author or the description in them of gnostic errors, or of the developed state of the hierarchy,

to weaken the certainty of their genuineness. Finally, it declares that they were written between the Apostle's captivity and his death.

France.—The famous Jesuit College of the Rue des Postes, which has furnished so many soldiers who have died for France, is about to be demolished by order of the Government. A formal leave taking took place a few days ago, when a number of old students assembled to rehearse the glories of the old school. Cardinal Amette presided, and the Count de Mun spoke feelingly of the past.—The age for military service has been fixed at 20 years. The vote on the question by the Chamber of Deputies was 376 against 199.—On July 17 the court confirmed the divorce granted to Mme Durrieux, formerly the famous Baroness Vaughan, the morganatic wife of King Leopold. At the same time the court authorized an inquiry into the alleged misconduct of the Baroness while she was the wife of Durrieux.

Belgium.—It is reported that an immense sheet of water has been discovered in the sub-soil of the Campine near Moll that will be sufficient to supply all lower Belgium with drinking water. On July 14 a company will be organized in Antwerp to make it available for the Communes of the Province, a certain number of which representing 325,000 people have consented to favor the project financially. Antwerp, however, holds out. Count de Baillet-Latour, who was formerly Governor of Antwerp, is president of the company.—The International Congress for the Protection of Children will meet at Brussels during the national festival. Twenty-eight Governments will be officially represented.

Germany.—An enormous concourse of people gathered in Leipzig for the Twelfth German Turnfest, which opened July 12. The attitude of a great portion of the membership of the Turners' societies towards the Government was displayed when the representative of the Imperial Chancellor, Dr. Lewald, emphasized in his address that the *Turnverein* stands, independent of political parties, "upon German monarchical ground." The protest made to this statement was so vigorous that the interference of the police was necessary to enable the speaker to proceed. Preceding the public exercises, solemn services were held on the following day by Protestants and Catholics in their respective churches.—Severe attacks are made in the German press against the section of our tariff reform bill which calls for a sworn statement from all foreign dealers that the goods imported into the United States were not manufactured by children under fourteen years of age. It is quoted as an instance of American brazenness. While no uniformity exists in our own child labor laws, it is odd, the German organs claim, that we should dictate social policies to other countries.—President Lowell of Harvard University was enthusiastically received at Berlin and special honors were accorded him at the University. He was

greeted by the students with the "Star Spangled Banner" sung in the German version made by Leiss.

Austria-Hungary.—Rumors were for a long time persistently circulated to the effect that Count Berchtold, the Minister of Foreign Affairs, would be forced to resign because of his Balkan policies and his neglect of Rumania. These reports have, however, been officially denied. The Minister has been in close conference with the Emperor, and evidently enjoys his complete confidence.—According to apparently reliable information, the annual number of recruits is to be increased by 50,000 both in Austria and in Hungary. Other military developments are likewise expected to take place in consequence of the German army reforms.

Balkans.—The beginning of the week found the Greeks and Servians invading Bulgaria. The Rumanians had already occupied the Bulgarian ports of Varna and Balchik on the Black Sea. On Tuesday the Bulgarians began the siege of Serres and by Thursday were bombarding the town. On Friday they set it on fire and looted it and then started for Xanthi, hotly pursued by the Greeks, who meantime had captured Nevrokop after ten hours' fighting. The same day brought the news that the Rumanians were within thirty miles of Sofia, the Bulgarian capital, and that King Ferdinand was suing for peace, but the capture of the cable station at Varna by the Rumanians prevents him from communicating with the outside world except through his enemies as intermediaries. To add to the disorder, the Turks have entered in the field and are advancing on Kirk-Killeseh, which the Bulgarians had taken from them at the beginning of the Balkan war. Stories of unparalleled atrocities perpetrated by the Bulgarians are affirmed and denied, respectively, by Constantine, the King of the Greeks, and by Ferdinand, King of Bulgaria. The former tells the press that the first city to be scourged was Nigrita, where the retreating Bulgarians massacred the inhabitants. In the neighborhood of Kirk-Killeseh the Bulgarian Komitadjis murdered seven hundred Mussulmans and frightfully mutilated their bodies. Domurhissar, Serres and Doxato were given over to the fire and sword. Many of the victims were tortured before being slain. In Doxato, which is described as a shambles, out of 3,500 inhabitants only 150 remain. The villages along the route of the retreating Bulgarians were all devastated. On the other hand, King Ferdinand of Bulgaria cables to the Associated Press that "all the rumors about Bulgarian atrocities are infamous Greek calumnies destined to poison universal public opinion and in regard to which the truth will be established one of these days."—A despatch from Sofia, dated July 20, says: "The Turks have entered Adrianople after a short conflict with the small Bulgarian defending force. The Bashi-Bazouks are burning, pillaging and perpetrating atrocities. The events of the last few days indicate a complete collapse of the authority of the Powers."

QUESTIONS OF THE DAY

The Passing of Modesty

Mankind is not long in finding out how the moral world hangs together. Indeed, more than one deep moralist has observed that there are no discoveries to be made in morality. But, unfortunately, mankind, having found it out, is impatient to rid itself of disagreeable knowledge and ingenious to invent makeshifts of its own. For one moral need that is very important a whole set of such makeshifts has been devised. Things have not yet come to such a pass that our generation is content to live for itself with no consciousness of an obligation to hand on to generations to come what it has received from generations past, but within the memory of those whose hair has not yet begun to fall white from the barber's shears there has been a revision or a repeal of moral laws on which the coming in of future generations depends. The noble sciences of eugenics and eugenetics have been created to take their places. Bill Sikes is not to beget children, so the legislature decrees, and thus one hard question—what is to be done with our Nancy Sikes?—receives its answer. Mrs. Jellyby is to have all her time for Borrioboola-Gha, undistracted by the annoyance of any little Jellybys. But there must be some little Jellybys, otherwise we of this generation must wind up the affairs of our planet after its long and checkered career, and Halley's comet on its next return will perform to an empty house.

The little Jellybys that we have create a problem of their own. They are wise—too wise—in their generation. They have had their love-affairs at an age when their grandparents were at spinning tops and dressing dolls. They cannot be spoken of as young hopefuls indiscriminately, because some of them have already drained the wine of life to the dregs. As a cheering thought to begin the day's toil with, the newspapers furnished us, not long since, with the farewell of a young Schopenhauer just entering on his teens, who gave up the game of life before he had fairly begun it, as not worth the candle. That helplessness of childhood before which the warrior quailed, that artlessness which abashed the wisdom of the sage, is passing away before a knowingness, an independence, a self-consciousness which equally disgusts and alarms. What, then, are we to make of this new phase of childhood, our fledgling Don Juans and Becky Sharps?

Mrs. Eugenia Lackbairn has it. "Give them lectures on Sexology" (an ugly word, without justification in euphony or linguistics, science or morals, rhyme or reason). Now, Mrs. E. L. ought to know, or she is more unsophisticated than she is supposed to be, that this would be the most interesting subject of the child's studies, more interesting even than sloyd-work and physical culture, infinitely more interesting than arithmetic

and grammar and spelling. It would gratify an instinct which is easily aroused and, like fire, grows with the food it consumes. If she does not know this there is one that can tell her—the harpy showman who fattens his unholy purse on this morbid curiosity of childhood. The new pedagogy has been trying its best to bring the old saw up to date with its "effortless study and scientific play makes Jack a bright boy." Effortless pedagogy is a good training in mental idleness, and an idle brain used to be called the "devil's workshop." This idle brain is now to be filled deliberately with images more terrible to youthful innocence than the cockatrice.

Would that this proposal had as little danger in it as wisdom. But, ill-advised as it is, it is at least a proof that a certain virtue which this world never had too much of, a virtue which does not thrive in every soil, is fast withering away. Modesty is a beautiful virtue, and in a world where there is so much moral ugliness one that can ill be spared. It is not only beautiful in itself, but it can beautify moles and cross-eyes and curved spines and whatever else mars the features or distorts the figure; whilst the fairest features, if they lack it, must mimic it, since without it they become hideous, let them smirk and ogle as they may. But it is more than an ornamental virtue.

The work of our vice-commissions and other sources of information have torn the veil from a condition of affairs which gives the lie to a certain set of cheerful prophecies, fills the atmosphere with an unendurable effluvium, causes the more reflecting to tremble for the future, and calls for remedies of more kinds than one, which are costly in both the literal and the figurative sense of the word. We need not concern ourselves about the prophets, but we would pay as much and as willingly to those who should remove the dross of this evil as we do the scavengers who clean our cities, to those who should provide against the loss of our citizenship, as we do to the companies that insure us against fire and accident, to those who should cure a sore which is attacking the vitals of society, as we do the medical staffs of our hospitals; and, whatever the remedies cost, the money would be well spent, provided it were not spent in vain.

But there is an old remedy, simple and inexpensive, for our maladies which, since it prevented them from coming into existence, is better than the proverbial pound of cure, and so has ancient wisdom and modern prophylaxis in its favor. Proof is not needed to show that if our social reformers could endow everyone of our young people with a generous fund of modesty the present panic would stop of itself. It would, of course, be contrary to all experience to say that there ever was a time when profligacy was unknown or, which comes to the same thing, when modesty was a universal possession. What is alarming is, not that such a plague has to be dealt with, but that it is appearing in places where formerly it never dared to show its face. Vice has ventured beyond its accustomed haunts, and from the strongholds which must

never be surrendered if our order is to endure, from the school, from respectable society, even from the home, it is driving modesty before it.

This is no Puritanical jeremiad against the natural gaiety of youth; no crabbed, ill-natured, dyspeptic whine. Even the most enthusiastic optimist cannot shut his eyes to our danger, the most barefaced apologist cannot explain our shame away. Along our thoroughfares flits (or, rather, shuffles) by the twentieth century young woman who seems to have discovered that dress is the means of suggesting the nude, just as the eighteenth century cynic discovered that language is the art of concealing thought. Such attire, a few years ago, would have left no doubt concerning the habits of life of the wearer. One might think that she had stepped down from the show-bill yonder which invites the public, not to where "Johnson's learned sock is on," but where "life's decent drapery is torn off." The poster of some low dive, perhaps? Ah, no! The theatre is of the highest class. And we read in the dramatic criticism that wise heads are at variance about the merits and the meaning of the play. In such and such a city it has had a run of so many hundred nights; in such and such another it has been suppressed by the police. But, surely, decent people stay away? Alas! Mrs. Grundy herself is there. The society column describes her where she sits in her box, resplendent in diamonds and respectability. She, forsooth, has not come thither to gratify the low instincts of the vulgar. Out of the exoteric slime, which the bestial have come to wallow in, her dainty fingers can pick unsullied the esoteric gem of truth that gleams in the master's thought. And that reminds us of the dances which the young people relished so much at Mrs. Grundy's recent ball. What has come over this punctilious beldam, she that used to be so demure? How does she expect to marry off her daughters? Doesn't she know how a matron fell from grace, even in pagan Rome, by moving her limbs with too much animation? Or does the *kordax* mean so much to her that she feels like the Athenian youth who, having danced himself out of the wedding which was the object of his hopes, shrugged his shoulders with an *ou phrontis Hippokleide*. "Hippocrides doesn't care?" Never fear. She is true as the Vicar of Bray to her principles to live and die respectable. It is respectability that has changed such things. Wasn't she present when Mr. and Mrs. So-and-So, whose name is the hall-mark of propriety, won the plaudits of all Vanity Fair by the manner in which they went through their bacchanalian paces imported from the jungle and the barnyard and the lower world. And there is their daughter who appeared in the pale moonlight clad in a scant covering of filmy gauze, footing it feathily on the greensward of a fashionable boarding-school.

"Cynicism! Pessimism! Pay no attention, gentle reader." But the gentle reader knows better. If one were to reply that such an account is highly overdrawn, because there are many fathers and mothers, sons and

daughters, whom the description does not fit, his reason would state no more than the truth. That is to say, there is some virtue left in the world.

EDWARD BERGIN, S.J.

The Blood of Seventy-six*

I

A distinguished professor recently took issue with the repeated declarations or implications of our Peace advocates that we are practically an Anglo-Saxon nation, and that "our brethren across the sea" are confined to one British isle. His rude interference so disturbed Mr. Carnegie, who may be said to be the soul and purse of allied or arbitrated Anglo-American Peace, that he has just issued a revised edition of a former book, showing that all British Islanders, including Scotch and Irish, are Britishers; that Britishers are Anglo-Saxons, and thereby cousin-german to all Germans; and therefore we are all Anglo-Saxons. Even were his premises admitted, there are other ethnological elements that cannot fit into his conclusion; but the numbers that would revolt against being squeezed into his marvelous premises are still larger, and also hopelessly indocile to the influences exerted by the ten million dollar Carnegie Foundation. The book before us will serve to stiffen their indocility and widen the ranks of the indocile, despite the fact that our Ambassador in London seems, in a recent after-dinner speech, to have elaborated the views of the Laird of Skibo.

That there was considerable Irish immigration from 1798 to 1847, and that this swelled into millions in the decades following the '47 Famine, and that through the numbers and fecundity of these immigrants the Celtic and Catholic Irish are now one of the largest racial elements in our country is generally agreed; but it is also commonly believed that the colonial population was almost exclusively of English origin, and that it was those Anglo-Saxon colonials who gave initiative, soldiers and leaders to the Revolution, and bore the brunt of its battles. Senator Lodge, in his "Story of the Revolution," accepts this Puritan tradition as a truism. D'Arcy McGee, Maguire, Griffin, Dr. Emmett, and some local historians of the period, knew better; but the traditionalist bias managed to sway our "standard" histories and ignore or smother the facts. Mr. Maginniss, an American of Irish Protestant and Orange stock, having taken pains to unearth the facts from city, state and national archives of colonial and revolutionary days, shows from the records of the time that there was a large Irish immigration from all parts of Ireland to all the colonies; that the spirit which those Irish, Catholic and Protestant, imported and imparted, generated religious liberty and in-

*The Irish Contribution to American Independence. By Thomas Hobbs Maginniss, Jr. Philadelphia: Doire Publishing Co.

cited and compassed the Revolution; and that whatever their remote ancestry—Gaelic, Norman, Pict or Saxon—they were then plain Irish and scorned any other designation.

Cromwell gave the first great impetus to Irish emigration to America by the forcible deportation to our shore of thousands of Irish youths and maidens at so much per head, and by creating such conditions at home that emigration anywhere was desirable. When his work was finished there were not more than 700,000 Catholics left in Ireland. At the same time the triumph of the Puritans in England checked emigration of the "pilgrim" type and caused the return of many, thus increasing the relative proportion of the Celtic element. From 1652, when Cromwell sent 400 children as slaves to the colonies, Irish men, women and children—some kidnapped, some "political" prisoners, others "redemptioners," and many, as persecutions grew, emigrating of their own volition—came in ever increasing numbers to our ports. As early as 1650, the Puritans of Massachusetts, alarmed at the big importations of "the cruel and malignant Irish," decreed a "penalty of fifty pound sterling to each inhabitant that shall buy of any merchant, shipmaster or other agent, any Irish men, women or children," and in 1654 reenacted the penalty. The law proved fruitless, for, as far as the records show, the fines imposed were always remitted. The intermarriage of those Irish men and women with the Puritans would account for the speedy disappearance of the original darkness of the Puritan dye.

Others than redemptioners, prisoners, and kidnapped children and girls, came to redder the blue blood of New England and the colonies. The Gilpatricks (now Patrick) of Leinster, and the Martins of Galway, Irish gentlemen of means, settled in Connecticut and Massachusetts about 1637, and Captain Kane, arriving 1635, founded the Ancient and Honorable Artillery Co. of Boston. In King Philip's War, 1675, the Irish of New England were able to raise a thousand pounds from their friends in Dublin. The Boston *News Letter* tells of 53 ships landing colonists at Boston, 1714 to 1720, many of them from Cork, Dublin and Waterford; and the Records of the Boston Selectmen, 1736 to 1742, are full of such notices. Their sixteen "City Porters" in 1738 included twelve such names as McCarty, O'Brien, Kelly, Burke, Keefe. Those immigrants introduced the potato, the spinning wheel and the manufacture of linen. The names of the Derry colonists who addressed a petition to Governor Shute in New Hampshire, 1718, are as Celtic as those that appeared on the nomination papers of the present Home Rule member for Derry. The same would apply to the founders of Worcester (whose population was doubled in 1718 by fifty Irish families), of Concord, Pelham, and many other towns in Massachusetts, Connecticut, New Hampshire and Vermont, whose names include Burke, Barrett, Kennedy, Farrell, McClellan (ancestor of Gen. George McClellan), Larkin, McCarra, Carey, Duane, etc. The Duanes came from Galway, and

soon owned 63,000 acres in Vermont. Captain Maginniss, commanding the New Hampshire Militia, saved the day at Long Point, Lake George, in the French and Indian War, 1757; and the eloquence of Matthew Lyon, of Wicklow, swung the Green Mountain Boys for the Revolution. The Irish settled extensively in Maine, among them being the parents of General Sullivan, and the father of the five O'Briens, who won the first naval victory of the Revolution. The Charitable Irish Society of Boston was organized St. Patrick's Day, 1737; and the famous "Boston Tea Party" met at Duggan's inn, cast the tea into the harbor from Griffin's wharf, and Patrick Carr was one of the three victims of the Boston Massacre.

New York, New Jersey, Pennsylvania, Delaware, Maryland, had a strong, and in parts, a predominant Irish element in the seventeenth and eighteenth centuries. The tax lists of Long Island for 1675 contain rows of Kellys, Whelans, Condons, Barrys, Byrnes, Quinns, Murphys, Kennedys, etc. Ten such names occur in a petition to the Governor of New York, 1695, and a long array of them appear on the New York Census of 1703 and 1733. It is interesting to notice that the variant spelling often follows closely the Gaelic pronunciation. Thus we have Ryne, Cannay, Dauly, Costula, McMoness, for Ryan, Kenny, Daly, Costello, McManus. The lawyer of Colonial Governor Johnson of New York, was Kelly, his physician, Daly, his Superintendent, Flood; and among his personal officials were McCarthy, Doran, McDonald and Connor. New York's marriage licences previous to 1784 contain 11 pages (small type, double column) of Macs, and 3 of O's, beside a much larger number of other equally Celtic patronymics.

The lists of New Jersey officers and soldiers of the Revolution are liberally sprinkled with distinctively Irish names, and Maryland, besides a majority of its original settlers, received many additions from Ireland. The Boston *News Letter* of 1703 records that "40 Sayle of West Country Men were arrived in Maryland and Virginia about 7 weeks passage. Two men of warr Conveyed them from Cork in Ireland." Some of these, if not all, were kidnapped or forcibly transported, but others were free settlers, such as the Colemans, Ryans, Dohertys, McLoughlins, McDowells, Shays, Joyces, Butlers, Conways, Dalys, Calhouns, Moores, Lynches, Pollocks and Dooleys, of Virginia, the Carolinas and Georgia, some of whom were induced to emigrate by Governor Kyrle and Moore, of South Carolina, 1684 and 1700. The former was a native of Dublin, the latter a son of Rory O'More, who left Ireland, 1615. Over 60 distinctively Irish names were on the roll of Washington's Regiment of Virginia Militia, 1754, and that they were strikingly numerous among the Southern regiments, 1776 to 1783, appears from the U. S. Record, issued 1835, of the then living pensioners of the Revolution.

Dr. Egle, State Librarian of Pennsylvania, wrote in 1892, that there were no Celtic Irish from that State in the French and Indian War, scarcely 300 in the War of

Independence, and few Irish immigrants until after its close. Thus has our history been made. In fact, Dr. Egle had in his archives muster rolls of the French and Indian Wars, 1746, showing that in every company in which birthplace was noted, more than half its members were born in Ireland, and had good Irish names. He had also lists of 13 Pennsylvania regiments of the Continental Line of the Revolution, in the first six of which are found more than 1,000 Irish Celts; and in spreading them on his pages Mr. Maginniss omits such names as Moore, Martin, Morrison, Murray, Butler, McKinley, which are commonly as Irish as any others. Pennsylvania was probably the most Irish of all the colonies. Penn brought from Cork, where he managed his father's estate, many Irish Catholics, as well as Quakers, and his proclamation of religious freedom induced other Catholics to flock to his colony; hence, he was dubbed a "papist" by the Puritans. His secretary, Logan, was from Lisburn, and his surveyor-general, who laid out Philadelphia, was born in Waterford. An Irish lady came with her tenantry to Nicetown, Philadelphia, and erected there a Catholic chapel, and in the same year the Deputy Governor complained to the Council that "it looks as if Ireland is to send all its inhabitants hither, for last week not less than six ships arrived, and every day two or three also. The common fear is that if they thus continue to come they will make themselves masters of the province." They did, as we shall see, to the great benefit of American liberty.

M. KENNY, S.J.

Journeymen's Unions

The moral and social degradation of the German workingman under the new factory system, as it developed during the first half of the preceding century in open defiance of all religious principles, deeply stirred the soul of Kolping, whose early career we traced in the previous issue. But idle pity or indignation, he well knew, could never remedy the evil. "Active love heals every wound," was his motto, "mere words only increase the smart."

The demand of the future, he saw, would be for social organizations among Catholic workingmen. By this means they must be brought together. Within such organizations their thorough religious education could then be undertaken. The great thought, it is said, was suggested by his friend Ketteler, at Munich, and was only vaguely conceived at first; but time, or rather that Providence which visibly guided all his life and activity, quickly brought it to ripeness. It is interesting henceforth to watch the rapid unfolding of this idea, and the wafting of its seed upon the breezes of Heaven over all the length and breadth of the land, and far beyond the boundaries of the German-speaking countries where it first took root.

Immediately after his ordination, in 1845, Father Kolping was sent as chaplain to Elberfeld, where an active

society of young Catholic workingmen had just been formed by Father Steenaerts. Here Kolping frequently appeared as lecturer. The object of the new organization was both religious and educational. Upon the removal and ecclesiastical promotion of its founder, Kolping was elected as its head in 1847, and it was now that the society received the name which was soon to become popular through all Germany, the *Gesellenverein*, or Journeymen's Association. In the following year he recast the statutes according to the lessons which experience had taught him. Another year and his brief but classical volume, "Der Gesellenverein," intended as an encouragement and suggestion to others who wish to labor for the welfare of the working classes, had made its appearance.

The work was now well begun, and the young journeymen carried the good tidings wherever they went. They were the first and most active apostles of the new movement. But to give it its proper development Kolping realized that he must seek to centralize the newly founded society in some large city. This was at once made possible by his appointment, in 1849, as vicar of the Cathedral in Cologne. That same year, with the aid of prominent priests and laymen, the *Gesellenverein* was established here and soon assumed vast proportions. Nothing was needed now but the founding of a hospice for journeymen. When, finally, in 1851, he appeared at Mainz to lay his great plan before the Catholics gathered there from every part of Germany it was received with the most enthusiastic welcome.

Gifted with a winning eloquence, a magnetic personality, a remarkable singleness of purpose and a deep seriousness, enlivened by the most delightful geniality, he had the power, not only of touching the hearts of men, but likewise of commanding their personal service and obtaining their financial support. From city to city he traveled in the interest of his cause, and everywhere throughout the Rheinlands and Westphalia the Kolping societies sprang into being. General statutes were drawn up by him so that the same spirit might be preserved in all the new foundations, and within a few years the organization numbered more than a hundred societies, with Cologne as their centre. His pen in the meantime was no less active in the good cause. Besides other literary enterprises he founded and edited the *Rheinische Volksblätter*, and wrote a yearly Calendar which became indispensable to the Catholic families of Germany. His stories have not yet lost their popularity.

Though zealously engaged in his pastoral duties, Kolping found opportunity for several apostolic journeys which led him, in the interest of his organization, to the various parts of Germany, Austria, Bohemia and Switzerland. Princes, kings, bishops and the Pope himself gave to his work the heartiest encouragement and support. Pius IX commended it in many writings, and raised him to the dignity of papal chamberlain.

Worn out at length by his many labors, which con-

tinued uninterrupted in spite of his feeble constitution, Kolping still had the satisfaction of being present at the dedication of a new hospice at Cologne, to whose erection he had largely devoted the last remnant of his strength. His death occurred December 4, 1865, when he had not quite completed his fifty-second year. Before St. Joseph's altar in the Minorite Church of Cologne his mortal remains now repose; upon a stone slab is written the simple inscription: "Here rests Adolf Kolping, he begs for the alms of prayer." To this spot thousands of journeymen make their humble pilgrimage.

What, then, is the *Gesellenverein* which he had called into being? To explain not merely its statutes and outward form, but to express in a word its entire spirit, it is necessary to refer to the gilds of the Middle Ages. It was the custom then for the young workingman to remain in the home of a master craftsman under whose care he stood. He was to be considered as a son of the family, and his moral conduct, as well as his technical training, was the concern of the master. The latter was to provide for his needs and prepare him to occupy later an independent position in life—to make of him a skilled craftsman, a loyal citizen, and a true Christian. New industrial conditions have destroyed these happy relations, but what the master's home was meant to be in the old gild system, the *Gesellenverein* must be for the young workingman under the new order. This, in brief, is the entire purpose of the Journeymen's unions.

To carry out this ideal great flexibility was required. While the general statutes are, therefore, to be observed by all, the needs of each locality may be consulted by particular regulations. Neither is there any hard and fast rule determining the members to be admitted, since the term "journeymen" may be considered as embracing all unmarried Catholic workingmen between 17 and 26 years of age. Reasonable exceptions can even here be made. Membership in one local, moreover, implies membership in every other, so that no new admission is required in passing from one section of the city to another.

It must be borne in mind that the *Gesellenverein* is only a link, although a most important one, in the chain of Catholic associations intended for the workingmen. The future craftsman begins his social life in the Catholic *Jugendvereine*, from which in his seventeenth year he is to pass into the Journeymen's Union, and from this into the Catholic workingmen's societies and the Christian trade unions, or else into a purely Catholic labor organization. It is understood that no Catholic workingman joins an organization like our own American Federation of Labor, without at the same time belonging to the Catholic workingmen's societies, the *Arbeitervereine*, where he receives both social and religious instruction under the care of his spiritual guides.

There is as much need, it may here be said in passing, to safeguard our Catholic workingmen in America, as there was reason for organizing these associations in Germany. Already we have a serious account to give

for the great losses we have sustained; and the perversion of principles in the minds of Catholic laborers, who have never been taught the Catholic point of view upon the social questions of the day, and who have been left without distinctively Catholic social leadership, is daily increasing with alarming rapidity.

Of all the organizations we have enumerated the societies founded by Kolping were the first. Their object is not directly to enter into the actual labor issues and conflicts, but to prepare the young Catholic workingman, both for the questions he must face and for the work he must do. Each society is to have its own home, where the leisure hours may be spent in study or amusement; where technical instruction of every kind is given; and where, if possible, a hospice is to be erected for workingmen who come as strangers into the city. Since a truly Christian family spirit should everywhere pervade these organizations, it is provided in their statutes that only a priest can be the head of each household, as its true spiritual father.

Impossible as it is to enter into every detail, a few statistics may enable the reader to form a conception of the importance and activity of the German *Gesellenverein*. In 1910 there were 1,221 such societies in existence, almost a thousand distinct study courses were given that year in such branches as arithmetic, business correspondence, bookkeeping, drawing, stenography and similar studies, and 96,068 guests were harbored over night. The number of hospices had reached 380, while the regular number of lodgers in these buildings was 5,480. Savings banks had been established in 670 societies, while particular arrangements were made by which money could be deposited or drawn wherever the members might be. The active membership was 79,000, with an additional "extraordinary" membership of 131,624. The accession of new active members for the year was 22,647. Basing our calculation upon these latter figures, which are constantly increasing, we can conclude that the entire membership is renewed within a period of much less than four years; and we may presume that in the future more than 100,000 young Catholic workingmen will be sent forth by the society into the industrial world in the course of every four years, apostles in the cause of justice and religion, prepared to fight the never-ending battles for truth, right and liberty. Truly a mighty leaven in the world of modern unbelief.

The great work, whose glorious beginnings we have traced, has already spread to Belgium, the Netherlands, France, Sweden, England, and our own country. A most active and successful union is established at New York. The time has come when we have imperative need of societies modeled after this ideal, and of Catholic workingmen's organizations after the stamp of the *Arbeiterverein*, insisted upon by Pope Pius X. We can no longer leave this work to the Y. M. C. A. and the Socialists. But we need above all trained and devoted leaders among the clergy and the laity. A knowledge of

theology and general social reading will not suffice. Men like Kolping and Ketteler are not made in a day. Their work is the result of a lifetime of social thought and study.

JOSEPH HUSSLEIN, S.J.

JOHNSON READS THE BIBLE

VIII

The Close of the Vision

"We are in mid-summer now Johnson, with everything aglow with light. It is unlike the winter time when the sun shines as if with regret, hiding itself like a pouting child. That kind of sun was shining for Moses on the second and third day. It was evening and morning and hence day and night, but it was a dull sombre day heavy with clouds which the sun could not penetrate. That event was reserved for the fourth day."

"Are we going to see it now with Moses?"

"Yes; at the beginning of this day is heard the Divine voice. What does it say? Read:

"God said: 'Let there be lights made in the firmament of heaven and to divide the day and the night and let them be for signs and for seasons and for days and years; to shine in the firmament of heaven and to give light upon the earth. And it was so done.'

"The dawn of the fourth day breaks on the eyes of Moses more joyous and more radiant. The rains have purified the atmosphere. The earth has continued to grow colder; the vaporization of the water is less excessive; and hence 'the waters above' are less dense and are no longer an obstacle which the sun cannot fling aside.

"And lo! to the eyes of Moses the clouds seem to part; a brilliant light suddenly traverses them as though a veil which is torn apart and the sun appears; like a benefactor who comes to contemplate the work which he has already accomplished and which he proposes to pursue and to perfect; or to speak more exactly and more simply, it is the torch lighted by God which until then was hidden by a screen that burns itself up and vanishes when it touches the flame.

"But that is not all. On that day 'there was evening' but that evening was not like its predecessors."

"Why not?"

"Because God made two great lights; a greater light to rule the day—it had shone during the fourth day—and also a lesser light to rule the night; for on the fourth evening when the sun had disappeared the moon began to shine. For the first time in that great week the moon presided over the night."

"You don't mention 'the stars' which like points of gold dotted the vault of the skies."

"God saw that it was good. Moses saw it also and like him men have delighted to sing of the starry heavens. There is no book like it in which to read the name of God."

"We come now to the fifth day. When it dawned the vegetation had changed and was like what we see now for the sun had passed over it. But that was not the principal change; Moses had already seen the vegetation covering the earth. The special character of the fifth day was the apparition of the animal kingdom; specimens of which had been hitherto concealed in the depths of the sea or in the gigantic herbs of the earth. At the voice of God there appeared enormous animals which had not been seen up to that time in Egypt, and of which Moses could have had no idea. On the ocean great sea monsters, on the earth all sorts of *creeping things having life*; reptiles that could live on the earth or in the water. The sea was swarming with them; and there came also the fowl that fly over the earth and under the firmament of the heaven."

"To-day, thanks to the progress of science we can reconstruct

those animals from the remains we dig up and can form an idea of what Moses saw when God removing the veil of the past showed him the earth at the epoch which He designed to place before his eyes on the fifth day.

"Do you want to follow the order indicated by Moses himself. 'God created' he says, '*the great whales*.' Look at these pictures which men of science have drawn for us, and are in the book before you. They are from Figuier."

"What monsters they are! What do you call them?"

"Nobody called them anything, for their species had disappeared long before the advent of man. At the time of Moses no one even suspected their existence and Moses now tells of their creation. He saw them on the fifth day."

"To-day we know them by their remains. Look at this monster with the head of a serpent, the long neck of a swan and the body of a lizard. It is the pleiosaurus; it was 38 feet long. His foe was the ichthyosaurus which had a snout like a dolphin, a jaw furnished with 80 teeth and his body was 32 feet in length."

"They are monsters indeed."

"But they are not the only ones. Let us continue this lesson of the natural history of prehistoric times.

"*'There were all sorts of creeping things'*, says Moses.

"There were reptiles and all sorts of lizards, but lizards such as do not exist nowadays. There is the diplodocus which was 85 feet long and weighed forty-four thousand pounds. I don't mind the megalosaurus which was only 65 feet, but there is the atlantosaurus which spread out its length for fully 110 feet.

"Many of the reptiles that Moses saw were amphibious and he could say *'God created the great whales and every living and moving thing which the waters brought forth.'*

"He then says: '*and every winged fowl*'

"Look at this fantastic animal which flew on the fifth day."

"It looks like a bat."

"Yes but a bat as big as a swan; a bat with the teeth of a crocodile and the claws of a tiger, an animal which you would say was fabulous, if we had not found its remains. It is the pterodactyl.

"Moreover, it is not the only winged thing that Moses saw flying on that day. The insect creation appears and finally the birds whose existence on earth science has shown to have antedated that of the mammifers which are to be the work of the sixth day."

"Let us hurry on to them."

"Again the sun is shining. Again the Divine Voice makes Itself heard and lo! before the prophet's eyes are animals that now astonish him less, for even if he does not recognize them he detects some resemblance with those he is accustomed to. There is for example the *anaplotherium* with its ass's head; the *dinoceras* which is like a *hippopotamus*; the *brontotherium* which resembles a rhinoceros, the *mammoth* and the *mastodon*, a sort of elephant with tusks curving inward. Then come the animals which he knows perfectly; the bears, the wolves, the jackals, the squirrels, the hares. There are mammifers even in the water and the whales and dolphins take the place of the monsters of the day before."

"This is the last day of the creation; all the animals should have been created."

"Yes; but the day is not ended; the work is not complete. Again Moses hears the Divine Voice. It seems to him more grave and solemn than on the preceding days; it is like the utterance of a council of several persons: *'Let us make man to our image and likeness.'* For all that preceded was made for man and now that the kingdom is ready, the king appears.

"Moses assists at the last creation. He sees the form of man fashioned by a Divine hand, and suddenly a Divine breath is breathed upon the form and it lives.

"Such was the work of the evening and morning which was the sixth day."

"On the seventh day nothing more was created. '*God rested.*' And on that day there ended for Moses in a manner more holy than on all the others the first week passed on the mountain. *God called him from the midst of the cloud.* And Moses having entered into the cloud ascended to the summit of the mountain. There God called him and said to him to tell the people. '*Keep the Sabbath that I have prescribed for you.*' *Six days shalt thou labor, but the seventh is the Sabbath of the Lord, Thy God. For in six days the Lord made heaven and earth and rested on the seventh day; therefore the Lord blessed the Sabbath day and sanctified it.*'"

CORRESPONDENCE

New China and Christianity

SHANGHAI, June 14, 1913.

On April 17 the Chinese Cabinet met and decided that all the Provincial Governors and other high officials request the Christian communities and leaders of Christianity within their jurisdiction to join in prayer for the welfare of the nation. The Peking message communicated to all the papers and sent to the four quarters of the new republic ran as follows: "Prayer is requested for the National Assembly now in session, for the newly established government, for the President to be soon elected, and for the Constitution of the republic, begging that the present government may be recognized by the Powers (Brazil, Cuba, the United States and Mexico have so far recognized it; the other Powers still withhold their approval), that peace may reign within the land; that strong, virtuous men may be elected to office, and that the government may be established upon a solid foundation. Upon receipt of this telegram you will notify all Christian churches in your provinces that April 27 has been set aside as a day of prayer for the nation. Let all take part."

Such a request from a non-Christian government was unprecedented. Never in pagan Rome were the Christians invited to pray for the State, its rulers and its needs. They were, on the contrary, only fit victims for the gladiatorial combats, the hardships of exile and the ruthless cruelty of martyrdom. In China the Manchus likewise persecuted, exiled and banished to the extreme limits of the Empire. Yungcheng, who ruled from 1723-1736, banished the Jesuits to Macao, except a few skilled in mathematics, who were kept at the Court as astronomers. The Sacred Edict states clearly that this privilege did not in anywise imply that the Catholic religion was good. "This sect," it is there said, "is unsound and corrupt, and the people must be prohibited from believing its doctrine or joining its ranks." Then follows an exhortation to rank idolatry: "Within the family were two divinities—the father and mother. Why should men go elsewhere to find an object of worship (sic) and pray for happiness." (*Chinese Repository, Canton, 1832. Vol. I, p. 308.*) During his reign hundreds of churches were destroyed in the provinces and 300,000 converts left without their pastors. Under Kienlung (1736-1796) the persecuting policy continued and lasted till the end of his reign. The same attitude was maintained under Kia-king (1796-1821), and Taokuang (1821-1850), that is for a period of well nigh 130 years. It was only in 1844 that the Catholic religion began at last to be tolerated. Churches were allowed at first to be built only in the five open ports. (Treaty of Whampoa, September 24, 1844. Article 23.) The missionaries had to wait till 1860 before they could legally penetrate into the interior of the provinces. France then obtained that the Catholic religion and Catholic converts

were to be protected, that missionaries might live in the interior, erect churches there and open schools, rent and purchase property. It was also stipulated that all religious establishments confiscated in times of persecution should be restored. (Peking Convention. Ratified October 25, 1860. Article 6.) Religious toleration has therefore existed only during the last sixty years, a short period indeed, and even during this time many efforts were made to evade the treaties.

When the republic was established in the early part of 1912, Article 7 of the Provisory Constitution granted full toleration in matter of religion to all. This was reiterated at various times both to Protestants and Catholics. During the course of 1912 and down to the present day the above policy has been faithfully maintained. In April of the past year General Li Yuan-hung, the hero of Wuchang, now Vice-President, is credited with having said to Father Murphy that "Catholic missionaries were wanted to regenerate China, and that they would be fully protected." In July of the same year Yuan Shi-kai generously helped the Vincentian Fathers at Pastingfu, in the province of Chihli, to start an industrial school and establish workshops for poor children. About the same time the then Minister of Education issued a proclamation stating that in future the government would not give any special honors to Confucius. If Confucianists wanted temples and schools, they must build and maintain them at their own expense. No preference would be given to any of the three religions of the country—Confucianism, Taoism and Buddhism—in the public schools. This decision of the government raised intense opposition, some contending that Confucianism was not a religion at all, but a politico-ethical code of state-government, which had done good work in the past, but could now be dispensed with. Others maintained that it should be kept and state-supported, as it had given to China its national and individual character and has ever stood for knowledge and virtue. The Minister, however, was unmoved by these arguments and abided by his original proclamation.

In many places idol processions have been prohibited and the temples of the gods turned into schools and barracks or transformed into public halls. At Pichow, in North Kiangsue, a curious fact happened. The village elders were compelled to tear down a temple and employ the materials in erecting barracks. Before setting to work they offered incense to the gods as the Chinese are wont to do, while the masons and workmen bowed reverently and pleaded superior orders. The poor idols were then placed outside in the rain and sun and told to wait until the inhabitants were able to build them new temples.

Some of the leading papers, especially in Shanghai, have more than once pleaded in favor of Christianity. "The Christian religion," says one of them, "exercises a wonderful influence over the people. It teaches self-discipline, a virtue which is imperatively needed in a community where all are free and enjoy equal rights. It also inculcates uprightness and honor. When children are instructed in this progressive religion the advantages are incalculable. We are anxious that for the future welfare of China the religious point of view should not be overlooked in her national development."

The heads of the new government seem, therefore, to show strong sympathy for the Catholic Church. Not only has toleration been proclaimed, but in many cases opportunities have been seized to do acts of kindness, help Catholic work and encourage educational efforts. Last year the government officially allowed the Aurora University, conducted by the Jesuit Fathers at Shanghai, to

grant degrees to its students who had completed their course in Philosophy, Law, Science and Arts.

It must also be acknowledged that the government is possibly much impressed by the large and growing number of Christians. Catholics (baptized) reckon at present 1,431,302 (Father de Moidrey's figures for 1913), while catechumens under instruction and preparing to enter the Church are about half a million, thus aggregating a total of 2,000,000. As to the number of Protestant converts, the best and latest authority is the "China Mission Year Book" for 1912. Here we find the number of baptized converts set down as 324,000, or one-fifth of the adherents found within the Catholic ranks. It is a well-known fact that among Protestant missionaries in China Christianizing efforts have partly ceased. Their present-day efforts are almost exclusively along the line of educational and medical work. This is good indeed, but does not Christianize. Despite their large number of foreign missionaries and native helpers; despite also the abundant funds placed at their disposal by the Home Boards, they are far behind the Catholic Church in success and in numbers. Among the converts of both Churches, many Christians are prominent in political, social, commercial and other positions, and all classes are fairly represented in their ranks.

It is therefore not surprising to see the government appeal to the Christian churches for prayer and help in its present needs. China thereby recognizes prayer as a spiritual force and invokes its efficacy. It also recognizes Christianity as a living and life-giving principle. The idea of universal prayer originated with the Premier, Lu Cheng-hsiang, a Catholic convert and a native of Shanghai. The carrying out of the appeal was attended with a public and ready response throughout all China as well as in the homelands. Here in Shanghai all the churches took part in the celebration. The Catholics invoked the Holy Spirit by chanting the hymn "Veni Creator." The officials attended in the principal church. The next day Yuan Shi-koi telegraphed his thanks and said that all China was grateful.

China stands much in need of prayer. For months the President has had a terrible struggle with the "Knomin-tang" party, or Southern Radicals, headed by Sun Yat-sen and Field Marshal Huang-Hsin, who both oppose his policy, want him to be but a figurehead and allow them to establish a party Cabinet where all the good positions would be given to their members. The late loan is also opposed by them, as it gives Yuan influence and means which will strengthen his position.

As to the future we are confident and may augur that a new era is in store for the Church. There is everywhere indication of greater activity and hence of a more rapid spread of the true religion, and the conviction is growing that Christianity will be a vital factor in the regeneration and welfare of the country.

M. KENNELLY, S.J.

Defeat of Holland's Coalition Government

When the late Government's supporters failed to return a majority of their candidates on the first ballot in last month's parliamentary election, its ultimate defeat at the reballotting appeared a foregone conclusion, owing to the existing Liberal-Socialistic combine. The first ballot on June 17th resulted in the election of 24 Catholics, 10 Anti-Revolutionaries, and 7 Christian Historicals, or 41 in all belonging to the Right. Nine Liberals, 2 Freisinnigen and 1 Socialist were returned on the same day, thus neces-

sitating a second ballot in no fewer than 47 electoral divisions. The outcome proved rather disappointing as compared with that of four years ago, when the first poll returned 25 Catholics, 20 Anti-Revolutionaries, and 9 Christian Historicals; in other words, a clear Coalition majority of four, which on the second ballot was run up to twenty in a House of one hundred members. This time, however, the second ballot turned out most disastrously, one Catholic, one Anti-Revolutionary and two Christian Historicals being the only successful candidates of the Right, while 26 Liberals and 17 Socialists carried the day.

The political complexion of the newly elected Chamber will therefore be made up of 45 members of the Right and 55 members of the Left. The general result of the contest had been foreshadowed in AMERICA as early as last January; the main reason for apprehending a coming defeat lay in the threatened combination of the opposition forces, which was actually carried into effect at the second ballot on June 24th. Under this fresh allotment of parties the Coalition's only chance of success centered in the first ballot, while the several elements contributing to its failure of improving this chance had been in evidence many weeks prior to the elections. The rule or ruin policy of the dissident element among the Christian Historicals caused a considerable split in that party's vote. These represent the smallest division of the three Christian parties; nevertheless in several districts they insisted on being given the lion's share of representation. Then there were the dog-in-the-manger tactics of the newly formed Christian Social party, insignificant as to numbers but obstinately persistent in having it all their own way; last but not least, the No Popery sentiment, fanned into a roaring blaze by the combined opposition. All the erstwhile prejudice, hatred and calumny were conjured up from the hoary past, and "Down with Rome," "Down with the Papists," was the screaming chorus that sounded daily for weeks and months from press and platform throughout the country. Envy at the growing prominence of Catholics in public life of late years added not a little fuel to the flame.

The late Government's protectionist policy, which was to be carried out in a projected tariff bill, no doubt alienated some of its supporters, especially in the great free-trade centers such as Rotterdam and Amsterdam. The plentiful supply of money in the opposition ranks likewise had much to do with the result. The Liberals, it is reported, went so far as to solicit electioneering funds among the Chinese merchants of Java and the other colonies for the avowed purpose of ousting the Christian Administration.

The Catholic vote was polled in increased numbers and its representative strength in the newly elected House has been fully maintained. Catholics all through the preliminaries of the contest displayed an admirable spirit of generosity in the distribution of seats. For the sake of peace and harmony and for the ultimate triumph of the Coalition program they ceded their right to nominate Catholic candidates in as many as five different districts where on the strength of the Catholic vote they were entitled to the nomination. The leading organs of Dr. Kuyper's following likewise put up an earnest fight for the success of the Coalition; many ably written articles appeared in their columns for the distinct purpose of allaying the Roman spectre. At great length they dwelt on the mutual interests that bind together all Christian believers in the cause of Christian education, setting forth the fact also that while differing with Catholics on

many points of doctrine, the latter are heart and soul at one with themselves in upholding the rights of the Crucified Son of God against the all destroying forces of materialism and unbelief.

In consequence of having been put in a minority, the Heemskerk Coalition Cabinet handed in its resignation as soon as the result of the second ballot had been verified. What with eighteen rabid Socialists to share with them the political management of the country, the Liberals find themselves placed in a rather awkward and unenviable position. Turmoil and confusion will likely characterize the legislative proceedings for the time being, while much harm is not being anticipated owing to the conservative safeguards still obtaining in the higher branch of the national legislature. Any Liberal Socialistic attempt to force down the throat of the country one or another of their political concoctions might be welcomed as the only practical means of opening many eyes still blinded by fanaticism and of relegating once for all to the realms of oblivion the Roman Spectre.

V. S.

The "Encænia" at Oxford

LONDON, June 24, 1913.

Oxford does not live exclusively in the past. She studiously cultivates it, to be sure, yet there is life and youth aplenty to be seen in her streets and on the near-by river during the "Eight's Week" and at the conferring of degrees, or the "Encænia," as this ceremony is called. Yet even there Oxford loves her traditions as dearly as she loves her scarlet gowns, and the Encænia held in the Sheldonian Theatre, June 18, differed scarcely one whit from the Encænias of two centuries ago. So close is the resemblance that a present-day historian might almost transcribe verbatim from the chronicle of some predecessor, who was writing, let us say, of the ceremony of 1669. I have before me at the moment two old prints, one illustrating the installation of the Earl of Westmoreland in 1759, and the other depicting that of the Duke of Wellington in 1834. Excepting a few accidental differences in the style of dress of the spectators, either might serve as a picture of the Encænia of 1913.

Every available seat was taken in the horseshoe-shaped building long before the hour for the opening of the Convocation; the Bachelors and Masters of Arts, the Doctors and visitors, each in the distinctive robe and hood of his academic degree, occupied the area, the ladies formed a circle of many hues in the middle tiers, while the undergraduates were carefully confined to the upper gallery, for reasons prudential, as will appear shortly. Precisely at noon the academic procession entered from the Bodleian, Beadle first in true Beadle's gown and bearing the potent wand of office. Then followed the Vice-Chancellor (Dr. Heberden, the Principal of Brasenose), heads of Houses, Doctors of the various faculties, the Proctors, and the honored guests of the day, all wearing scarlet to a greater or less degree. When these dignitaries had taken their seats in the magisterial semi-circle facing the body of the theatre, the Vice-Chancellor formally opened "A Convocation of the University" by a Latin speech wherein he proposed that honorary degrees be conferred on certain distinguished men there present. On the assembly signifying its approval, four prominent Englishmen and one German were presented by the Public Orator, in Latin orations which set forth the reasons why each candidate had merited well of the University.

In presenting the Archbishop of York for the degree of Doctor of Civil Law, the orator spoke of his *comitas, sapientia, diligentia, facundia*.

The Rt. Hon. Viscount Dillon, who was honored with the same degree, might, the orator said, be introduced by the words, *Arma virumque cano*, as he is known as a man of learning and taste, whose researches into the history of weapons and armor have given him a high place among antiquaries.

Admiral Sir Reginald Custance, the last Doctor of Civil Law, was likewise praised for services begun in the Japanese war of the sixties and continued in recent times by excellent books on naval warfare.

To the recipients of the Doctorate of Letters the orator paid similar compliments, describing Professor Jackson, Regius Professor of Greek at Cambridge, as a unique personality, and Prof. Ulrich Wilcken, of the University of Bonn, he addressed as the pioneer of papyrology.

At this point the undergraduates in the gallery vindicated their right to interrupt the proceedings by shouts of approval or disapproval, or by any other relevant or irrelevant demonstrations. Nobody is surprised at this at Oxford; it seems to be a custom from time immemorial for the student body to express their opinions rather freely and frankly regarding the recipients of degrees. But on this occasion nothing but approval was heard, though several shouts of *suffragia feminarum* were distinguishable above the applause.

It was not always thus at past Encænias, and frequently the orator and the degree-man had to pay for his prominence. Even Tennyson could not escape the watchful eye of some undergraduate, who noticed that the poet's hair, according to the traditions of the craft, was noticeably dishevelled. He thereupon cried out: "Did mother forget to call you early?" a manifest *bon mot* on one of the least poetic of Tennyson's pieces, which centres around a certain maiden who was to be the "Queen of the May."

On another occasion as the Public Orator was introducing Father Ehrle, S.J., the learned librarian of the Vatican library, the official heard this warning from the gallery: "Be careful, sir, the Jesuit understands Latin!"

Following the conferring of degrees, the Creweian oration was delivered by Dr. Warren, the Professor of Poetry. This Latin speech, in commemoration of the founders and benefactors of the University, is an annual event, and by custom now touches on the notable happenings of the academic year, secular as well as academic.

By far the longest single reference in the oration was that made to the residence of the Prince of Wales at Oxford. The orator had barely announced his topic in the words *Principem Walliae*, when he was interrupted by tumultuous applause from the galleries—a sure sign that the democratic ways of the royal scholar had won the hearts of his fellow-students. Such, indeed, is the case, for the Prince, continued the orator, from the very beginning entered into the life of the undergraduates as *æqualis inter æquales*, attending lectures like the rest, running on the towpath with his boat at the bumping contests, bicycling, motoring (here the Professor had a knotty problem in Latin prose to solve), playing football and golf, drilling and serving with the Officers' Training Corps, and in a word, wearing no golden tuft or silken gown, but the cap of liberty. He ended his eulogy of the young prince by expressing the satisfaction of the University and the nation that this happy period, free from care, is to be prolonged for another year.

The prize poems and essays were then recited by the successful candidates from the high rostra on either side of the hall, after which the Vice-Chancellor dissolved the Convocation and the procession left the theatre.

EDMUND A. WALSH, S.J.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 26, 1913.

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Parental Rights

In the Annual Report of the United States Commissioner of Education, Dr. Maximilian Grossemann volunteers the information that "the stupid and weak-minded criminal is not as dangerous as the clever and intellectual criminal," and therefore, that special provision should be made for supernormal children.

No one will quarrel with such platitudes, but every sensible person will object to this educational doctor's prescription, namely, "to establish by legislation the right of the Commonwealth to direct the education and training of every child; and thus secure to the State and municipality an authority which cannot be superseded by parental *prejudice*."

Dr. Max Grossemann is connected with the School for Feeble Minded and Defective Children in Plainfield, New Jersey. Evidently he is not an American, or he would never have dared to advocate legislation to invade the most sacred rights of humanity and to overthrow the very foundations of American liberty.

The claim of parents to determine and direct the education of their normal, subnormal and supernormal children is not a "*prejudice*"—on that point most people will need no instruction from him—but an inborn natural right of which no Government can deprive them. It is a right which antedates the establishment of all States and municipalities, and to safeguard such rights is the sole purpose for which States and municipalities have been created. Dr. Grossemann is evidently under the not uncommon hallucination that the Government of a State or a municipality is a mysterious independent entity standing aloof from the people and endowed with powers to carry out the whim of every accidental politician or every doctrinaire official who wants to extend the influence and affluence of his bureau. "The Government of the United States is by the people, of the people, and for the people," and it is sheer effrontery to proclaim to

the honest, intelligent people of this country that they are not only to have no voice in the education of their children, but that they have no right to claim it; that only the Government can prevent their children from becoming criminals; the dull ones stupid criminals, and the bright ones clever criminals; and it displays an amazing ignorance of prevalent conditions to advocate such a course in face of the horrible results of State education in Italy, France and Portugal of the present day.

Facts and Queries

The New York Bible Society reports that for the year ending June 30, more than 109,000 Bibles, printed in some thirty languages, were distributed among the 836,473 immigrants that landed during that period at Ellis Island.

Sixty "church-schools" were started July 7th in Manhattan, and a large number in Brooklyn. In these "non-sectarian" gatherings of children hammock making and basket weaving are taught and Bible reading practiced.

In "The Country Church," a recent book by the Rev. Charles Otis Gill and Gifford Pinchot, there is a detailed statistical report of the religious condition prevailing in the Protestant churches of Windsor County, Vermont, and Tompkins County, New York, which is full of significance. "Church attendance in Windsor County fell off in twenty years," we are told, "nearly 31 per cent., and in Tompkins County 33 per cent." In both counties the church is "losing in prestige and influence," while the persons identified with it, "constitute a less influential part of the population than was the case twenty years ago." The churches in both counties are giving less and less pay to their ministers. "The scarcity of well equipped men, willing to accept country parishes under present conditions, prevents the denominations from raising their standard of ministerial training." One successful minister who graduated from a leading theological seminary twenty-five years ago in a class of twenty-five, reports that only six members of his class are still in the ministry.

Now, the facts in the foregoing paragraphs suggest to the Catholic on-looker some pertinent queries. For instance: Instead of spending its abundant wealth on incomplete Bibles for Catholic immigrants who know and love their own Bible, why does not the New York Bible Society use some of its money for the education and support of efficient ministers who will remain in charge of country churches? Again: Instead of maintaining in our large cities church-schools, which are meant to lure into Bible classes the Catholic children of a neighborhood, why do not these zealous apostles depart with staff and scrip for inland counties like Windsor and Tompkins, and strive to make church-going fashionable once more among their rural co-religionists?

Both in town and country thousands of Protestants are ceasing to attend church services of any kind, and are losing all faith in Christianity. Why, then, should

Bible societies and church-school promoters neglect those of their own household and spend labor and money in trying to undermine the Catholic faith of those toward whom they really have no responsibilities whatever? For the duty of ministering to the spiritual needs of the millions of Catholic emigrants that are pouring into this country belongs to the members of the Catholic Church, and to no one else. The task, indeed, is a gigantic one. Nothing like it has been seen since the days of Constantine, when the world became Christian. But our bishops, priests and laity are trying hard to meet the situation effectively. Schools and churches are going up everywhere, young seminarians are being sent abroad for their studies, that they may learn the language and customs of the peoples among whom they are destined to labor; the Sisterhoods are equipping themselves for training the children of the new-comers, and our Catholic laity are awakening to a realization of their duties toward immigrants who profess the same faith as they.

If the misdirected activities of Protestants make it necessary for the safeguarding of Catholic children's faith, that vacation schools be opened in our parishes; opened they will be. Heavy as is the drain on the resources of those who support and staff our parochial schools, if summer sessions are required for the protection of the faith of our little ones, summer sessions will be started, for no sacrifice is too great in such a cause. But these schools may not be needed if meddlesome proselytisers will only go in search of their own strayed sheep and just let our lambs alone.

Central Verein Convention

The Fifty-eighth General Convention of the Central Verein is to meet at Buffalo, August 3-6. In that city the determination to found the great German central society was first arrived at fifty-nine years ago, and its actual establishment took place at Baltimore in the following spring. Since then it has grown into a mighty organization which is yearly developing new interests and constantly conceiving new projects of social, civic and religious betterment. One of its main purposes during the present convention will be the organization of Catholic youth, to supply increased vitality to the Central Verein and add valuable auxiliaries to the hosts that in our own country are fighting like the Centre and the Volksverein in Germany for "Truth, Justice and Liberty."

Special attention will naturally be devoted to the interests of the Ketteler House of Social Studies, soon to be erected in the cause of Catholic social instruction, and for which the members of the Central Verein are prepared to make noble sacrifices. The movement previously begun to further the organization of Catholic women, in cooperation with the men's society, will likewise be accorded particular attention. A general appeal is, therefore, sent forth to Catholic men and women, and to the young of both sexes, to gather at the meeting and

lend their cooperation in the great work which, particularly in our day, the needs of Church and State demand of them. The Papal Delegate will attend in person at the convention.

France at Home and Abroad

Gambetta or some one else, it does not matter much, made current a saying in France that "anti-clericalism was not an article for exportation," which means when translated that it is good politics to row with the Church in France but bad policy to misbehave in that fashion abroad.

Montreal had an illustration of this contrariety the other day, when the French Consul organized a celebration of the fall of the Bastile. The 14th of July was the anniversary of that much misrepresented exploit, but three days more were added to enhance the splendor of the festivities.

The unveiling of a statue of Modern France was the chief event around which most of the ceremonies revolved and it went off in the usual conventional fashion. But even the busy newspaper men noted that opposite this bronze presentation of the Republic, at the entrance of the French Consulate in Viger Square, stood the figure of Joan of Arc, the representative of France of the past. They were conflicting ideals confronting each other. The modern figure wears the Phrygian cap; a pagan emblem that often signifies license, whereas the panoply of war with which the Maid is clad suggests, along with love of country, love of God. It is not hard to choose between them.

The ceremonies centred chiefly around the lady with the liberty cap, though France of the New World would have preferred the lady with the halo. However, it bravely smothered its feelings and grasped the hands outstretched across the sea, though they had not been outstretched when needed most; and it is doubtful if the listeners in Viger Square were comforted over much by the assurance that to compensate for the loss of Canada a new French colonial empire had been formed of the Congo, Madagascar and the land between the Mediterranean and the African desert. The patches are far apart, and are all black, so that France may have to add a new color to its national flag. But it was a good celebration, nevertheless, and its most significant feature was the unexpected display of faith by the visitors. The Archbishop was to have been one of the chief figures at the unveiling. For some reason he was not present, but, on the other hand, when he went on board the French warship *Descartes* he was received with the honors only accorded to a Minister of State in France. A squad of sailors with fixed bayonets stood at attention on the main deck and presented arms when His Grace came aboard. At his coming the booming of seventeen guns over the great river announced that France recognized the exalted ecclesiastical station of its illustrious guest.

He was conducted with great ceremony through the various sections of the ship, and as he walked along, the sailors, most of them Bretons and Normans, dropped on their knees to receive his fatherly blessing. But the most surprising thing of all was that on the next morning he celebrated Mass on board. As before, he was met by the commandant and officers of the ship and on his departure was saluted by the ship's guard drawn up in line on the upper deck. During the Mass he addressed the crew and with his usual eloquence expounded for them the true meaning of love of country, reminding them at the same time of the glorious traditions of Catholic France. Even if he did not refer to the failure of France to remember its famous past, the clever Frenchmen who were listening to him understood the implication conveyed by the Archbishop's words.

The general result of it all was that although the chief purpose of the celebration was to glorify the gory French Revolution, it demonstrated the fact that faith is not dead in the Eldest Daughter of the Church. Her heart is throbbing warmly in the great centres at home, and when the terrible politicians and police are far enough away, she gratifies those religious instincts which her many centuries of Catholicity still seem strong enough to keep even in the hearts of those who have been openly recreant. The manifestation of faith at Montreal was not perfunctory and official, but earnest and sincere.

Advice for New England Catholics

Every Catholic subscriber of the Springfield *Republican* should send an indignant protest against an article headed "South American Need of Aid and Catholic Mismanagement," which appeared in the issue of that paper for July 12. The contribution, which was prepared for the *Republican* by a "special reporter," contains a wanton, intemperate and mendacious attack on the Catholic Church. The objectionable passage is a long quotation from a speech which Miss Florence E. Smith, of Valparaiso, Chili, delivered before a Protestant missionaries' conference held at East Northfield. The passage opens with the well-worn series of contrasts between the United States and Spain, a theme so dear to the Protestant controversialist, though his accusations have been refuted a thousand times. The reader is told, for example, that "We founded schools; Spain founded practically no schools," a statement which can only stand if by "practically" is meant "no schools" except the University of San Marco, which was established at Lima fifty-six years before the English landed at Jamestown, or the Collegio del Rosario, started in 1553, in New Granada, seventy years before Harvard was thought of, and if the two dozen colleges that thronged in Colombia under Catholic kings are also excepted. We refer the inquirer to AMERICA of May 25, 1912, and to "The Catholic Encyclopedia" for further information on this interesting point.

But the following precious paragraph must have given great pleasure to the Catholic subscribers of the *Republican*:

"What are the reasons given for not sending missionaries to South America? You say they have the Gospel. Never repeat that statement, for it is not true. They have a dead Christ, not a living Christ. They have a mute image to be kissed after paying for the privilege. They know the mother of Christ better than Christ Himself, but the womanhood of South America is as degraded as any in the world. When Secretary Colton, of the Young Men's Christian Association, was traveling among the universities of South America, he was repeatedly told by the students in the universities that it was the first time that they had heard of any connection between Jesus Christ and morality."

It may be questioned whether it is really worth while refuting these calumnies, which are just as insulting to the Catholics of New England as to those of South America, for the Church's teaching is everywhere the same; but the attack on the womanhood of Spanish America is particularly cruel and wanton, for every fair-minded traveler in our southern continent, where divorce is unknown, pays enthusiastic testimony to the purity and piety of the women there. Consult, for instance, Mrs. Hugh Fraser's "Reminiscences of a Diplomatist's Wife."

To those who maintain that the Catholic religion "is good enough," Miss Smith indignantly replies:

"Is it good enough for our own boys who are going in numbers to South America as straight, manly fellows, and within a year can't look anyone in the face?" To which rhetorical query we make haste to give an emphatic "Yes." The Catholic religion, in our opinion, which is naturally somewhat biased, is not only "good enough" even for those "straight, manly fellows," who share, presumably, Miss Smith's denominational preferences, but it is the only religion that will keep a young man, at all times and in all places, able to "look anyone in the face."

But enough of the misleading and rhetorical Miss Smith. The point we wish to drive home is this: The Springfield *Republican*, which is the organ of Puritan and Unitarian Western New England, should not be permitted, without a prompt protest from the numerous influential Catholics who now dwell in those regions, to print gratuitous calumnies about the Church, which are insults to the faith of many of the *Republican's* readers.

Our Lady of Mt. Carmel

New York was not the only American city where the sons of Italy made the Italian quarter, on the Feast of Our Lady of Mt. Carmel, look like a slice carved out of one of their home cities, Rome or Florence or Naples. The observance of the day was general in the big cities and larger towns of the East, and municipal authorities where they did not actually encourage or smile on the

festivities, wisely kept their hands off and allowed "Little Italy" to celebrate her *festa*, and to celebrate it in her own gorgeous and enthusiastic manner.

Nowhere, perhaps, among these cities was there a greater display than in an ancient stronghold of New England Puritanism, the city of Springfield, Massachusetts. The account of the *festa* as given in the local secular press makes strange reading for those who suddenly find themselves overwhelmed by a population differing from them in race, creed, ideals, in the essentials, and in what may be called the accidentals of religion. The *Springfield Republican*, as if to offset its offensive article on South America, regales its readers with an elaborate narration of how the entire city of Springfield was stirred by the enthusiasm and religious fervor of the once despised foreigner.

"Half the city of Springfield," says the *Republican*, "emptied itself into the Merrick meadows last evening, and combined with thousands from all the near-by towns when the gorgeous and thunderous display of Italian fireworks was belched into the heavens as the closing event in the three-day celebration of the feast of Our Lady of Mount Carmel. The evening show was one that cannot be described in anything but superlatives. The throng of close to 50,000 people was probably the largest that has ever assembled in or near this city, and the pyrotechnics were, without doubt, the most elaborate ever shown in this section of New England, according to witnesses among the old citizens. All day long the Italians kept celebrating their feast with band music and parades in the Water street district, but at night the whole countryside joined with them for their splendid effort in sky illumination. It was midnight before the last straggler had left the meadows, and the gates of Mount Carmel park, in one corner of the field had been locked, thus officially closing the three gala days."

Early in the day there was a great parade of Italian societies, which was reviewed by the Mayor of the city, the superintendent of the municipal groups and the members of the city government. The writer does not forget to note that the procession led to the Church of Our Lady of Mount Carmel, where solemn high Mass was said and a distinctive character given to the day's observance.

The Work of Chicago's C. W. L.

The Year Book recently published by the Protectorate of the Catholic Women's League of Chicago shows what a world of good these ladies are doing. The chief object of the League is to safeguard young immigrant girls who are traveling alone. In each of Chicago's six railway stations a woman is in constant attendance who wears conspicuously the yellow and white badge of the League, who can speak several languages, and who keeps a sharp lookout for perplexed young arrivals from Ellis Island to whom she can give information or advice. These agents also receive and secure safe lodgings for girls who

are committed to the League's care by foreign immigration societies. This phase of the work is being perfected by the use of cards of identification and direction which are distributed throughout Europe. These reports are mailed to the C. W. L. before the girl sails, the person to whom she is coming is looked up, and arrangements are made to have the traveler watched for in New York and safely directed to Chicago, which is now the great distributing centre of our immigration. This card of direction the young woman carries with her, and when she presents it at any port or station she is sent at once to a League representative. On the back of the card is printed in the immigrant's language the following safe counsels:

- (1) Write to the Catholic Woman's League Protectorate beforehand, if possible.
- (2) Accept no position, before leaving home or afterwards, no matter by whom it is offered, nor make arrangements for a room, unless it has been investigated by us.
- (3) Enter into conversation with no one on the train.
- (4) Never leave the train for lunch or sightseeing.
- (5) Chicago has several outlying stations. *Do not* get off at any of these. *Wait* until the train makes its last stop, and everybody is leaving train.
- (6) When you leave the train, give this card to a *woman guide*, wearing the badge of the Catholic W. L. Protectorate, or the Travelers' Aid, or take it to the *matron of the station*. Accept advice from *no one else*.
- (7) If by any chance, you are lost or bewildered, telephone at once to Kedzie 168, and you will be immediately cared for.
- (8) Remember that wicked men and women, often of good appearance, even dressed as nurses and religious, are constantly traveling throughout the country, trying to secure young girls as White Slaves, and if you should be lured astray by one of these, you would be forever lost to your friends and relatives.

The absolute necessity of a lonely immigrant girl's adhering rigidly to the foregoing directions has been proved by the fate of hundreds of travelers who have been lost forever between Ellis Island and Chicago. For international leagues of vice have their agents in the trains and steamers that these young women take, and during the journey from New York to the West the best opportunity is found for winning the confidence of a bewildered girl and luring her away to a life of shame.

It is the laudable ambition of the Catholic Women's League of 7 West Madison Street, Chicago, to compile a national directory of good Catholic boarding or rooming houses in every town of the United States. The city of Cleveland has already furnished a model for such a book. The Catholic Travelers' Aid distributes at the Union station a list of safe houses, their exact location, the means of reaching them, the parishes they are in, the hours of Masses, the rates for board and rent, etc. If the Catholics of every town in the land prepared a list of this kind, from each could be selected a few of the houses best suited for girls and women, and thus a valuable national directory could be easily compiled. "We should then find," says the Year Book, "that hundreds of our Cath-

olic young people, who now go astray through neglect and indifference, when thrown among careless people, or through actual wrongdoing, when led or forced into immoral homes, would be saved in the most natural and the easiest way." The plan deserves the earnest cooperation of all American Catholics.

The last *Edison Monthly* has a beautiful full-page illustration of the "Tower of Butter" of the Rouen Cathedral. Under it is the explanation that the "odd name comes from the fact that the funds necessary to build the Tower were derived from sales of indulgences to eat butter during Lent."

It is needless to remark that some one must have interfered with the switchboard when the *Edison Monthly* man was trying to enlighten the world about the "odd name of the 'Butter Tower,'" for evidently he was quite in the dark about "dispensations" and "indulgences." They are not the same thing. Leave to eat butter is not an indulgence but a dispensation; and neither indulgences nor dispensations are sold by the Church. We are quite sure that the Catholic readers of the *Edison* will feel no more such shocks. When the proprietors were remonstrated with, they expressed their regret, explained that the words were inadvertently transcribed from Baedeker's "Northern France," and like honorable gentlemen gave the assurance that proper reparation would be made.

The proposal of the Y. M. C. A. to import into England a new festival called "Mothers' Day" awakes the wrath of the *Guardian*.

"Great numbers of people," observes that journal, "resent the introduction of these newfangled Americanisms into this country. We can do very well without a Yankee brand of mother-worship, having already a very good and ancient one of our own. It is bad enough to have our newspapers Americanized in appearance and diction. We read now of 'side-walk' and 'stairway' and 'two weeks,' when we mean the footpath, a staircase, or a fortnight; and if we are to have 'Yankee notions' in Church or at the fireside it is to be feared that both Church and fireside will become even less attractive to large classes of the community than they are already."

What a distressing passage for American readers of the *Guardian* to see! What about our common Bible, our common Shakespeare, and our common century of peace? Shall these be washed in Lethe and forgotten? And all on account of a "newfangled Americanism"? Perish the thought!

The *Parish Magazine* of St. Peter's Church, Freehold, New Jersey, is an interesting publication. St. Peter's seems to be so prodigiously "high" in its use of ritual that a mere Catholic who should happen by mistake to be attending services there would doubtless begin to long

for the simpler ceremonial of his own Church. Much of the doctrine, too, that is taught in the little periodical is aggressively orthodox. When the July number warns St. Peter's parishioners, however, that "The obligation to hear mass is the same at the sea-side as at the countryside," did none of them have misgivings about the source and sanction of the law? Catholics, of course, know that a divinely inspired, living Church, that speaks through the Pope and the Episcopate, lays the obligation on the children of the saints. But who binds the Freehold Ritualists to hear "mass" even "at the sea-side"? Can it be the Protestant Bishop of New Jersey?

LITERATURE

The Collected Poems of Alice Meynell, New York: Charles Scribner's Sons.

There are two manners of poet, with of course a whole world of shades and variations between them. The one sings out freely and joyously whatever comes into his heart to sing, and then flings abroad the verses, trusting to time and chance to winnow the good from the bad. There is a deal of chaff with his wheat, and sometimes, like Lovelace, he gives only a grain to the garners of song, though the grain may be all of gold. The other sifts and winnows his song and gives to the world only the perfect grain, which he has tried and approved through stern and laborious days. It is in this latter way that Mrs. Meynell has chosen to deal with her verse, and so she offers us in her collected poems only a little volume indeed, but one full of the marks of quiet, determined, patient and successful striving to round every stanza to the full measure of her meaning, and give every verse the utmost fullness that she can command, of melody and meaning.

The result is a book of poems that will take its place at once with the best poetic work of our generation, poems full of delicate feeling and chaste expression, mature in thought, correct in rhythm and yet not dulled by the *limae labor*, but rather with every facet sparkling the more from all the loving strokes that were lavished on it. Whatever may be the other sins of this generation, we are less apt than were our fathers to let such faithful and successful devotion to an art go unrewarded until the worker is no more, and so Mrs. Meynell is reaping great rewards of praise for her little but precious offering of song.

"There have always been a few writers," says the London *Times*, in the course of an article already quoted in these pages, "who like far-beaming candles in a noisy and naughty world, are an encouragement and an assurance to their fellows. Mary (*sic*) Coleridge, Francis Thompson, Father Tabb—one could not but be reminded of such names by this collected edition of the poems of Alice Meynell." Three of these "far-beaming candles in a naughty world," are Catholics, and the peace, the assured and inward vision that make them singular among the loud pretentious singers of the age, comes to them from their Faith. We often say to one another, that there are no great poets left in the world. Yet there never was a time when more constant and devoted effort went to the making of songs. Witness the fleet of books of verse which go forth yearly from every land. If our modern poets fail it is not for want of seriousness or endeavor, it is for the lack of a heart to their song, a heart which only wakes from a deep faith, a steadfast hope and a consuming love. Mrs. Meynell's most assured successes spring from these things, which her Faith has given her. When our modern singers learn that art, we shall have some new poets on the earth.

Indeed in these poems of Mrs. Meynell, as those of the singers grouped with her by the *Times* reviewer, one comes on passages

which none but a Catholic can adequately understand. There are whole poems indeed, which, can be only partly comprehended by one who has not lived the faith.

Thus none but a Catholic heart can feel the full pathos and exaltation of the poem, "San Lorenzo's Mother":

"I had not seen my son's dear face
(He chose the cloister by God's grace)
Since it had come to its full flower-time.
I hardly guessed at its perfect prime,
That folded flower of his dear face."

One day, one of his Order comes, but through her tears she cannot tell whether it be her son or no:

"His blessing be with me for ever!
My hope and doubt were hard to sever.
That altered face, those holy weeds.
I filled his wallet and kissed his beads
And lost his echoing feet forever."

So far, a pagan might feel the piercing pathos of the mother's sacrifice, but her simple resignation, only Faith can comprehend:

"If to my son my alms were given
I know not, and I wait for Heaven.
He did not plead for child of mine,
But for another Child divine,
And unto Him it was surely given."

"There is One alone who cannot change,
Dreams are we, shadows, visions strange;
And all I give is given to One.
I might mistake my dearest son.
But never the Son who cannot change."

There are many other lines one would like to quote from this volume did space permit. There is a felicitous wedding of title to first verse in the poem beginning "Unto Us a Son is Given":

"Given, not lent,
And not withdrawn—once sent,
This Infant of mankind, this One,
Is still the little welcome Son."

That is only one of many delicate touches of feminine gracefulness. There is a lovely rhythm, too, in the refrain of "The Shepherdess":

"She walks, the lady of my delight,
A shepherdess of sheep"

It would be a question of taste, however, whether the lines on p. 34, "The visiting vision of seven centuries" and that other verse: "Of secret, splendid, sombre suns in dream," were not a little heavy and difficult to the speech, which is, after all, still the ultimate test of rhythm. So too, the last line of the poem, "The Unexpected Peril" leaves something to be desired in lucidity and melody. But the very slightness of these criticisms even though they be well taken, serves only to bring out in relief the technical perfection of Mrs. Meynell's verses. E. F. G.

Alma Mater or The Georgetown Centennial and Other Dramas. By M. S. PINE. Washington; The Georgetown Visitation Convent. \$1.15.

Here are eight "occasional" dramas written for the girls of the Georgetown Visitation Convent by the gifted sister who teaches English Literature in that well-known school. The author is at her best in allegorical plays. "Alma Mater" which was presented during the centenary celebration of the convent thirteen years ago, and "The Church's Triumph," which was prepared for an ecclesiastical reception, are particularly well done. The verse is good and full of poetry and characters are consistently portrayed. With well-trained actors to take the parts,

the plays must have been very enjoyable. The other dramas in the volume are on more conventional lines, and there is sometimes a mingling of alternate prose and verse that is not in accordance with the best traditions. Sisters who are seeking plays for their girls to give, would do well to examine "M. S. Pine's" volume. We are glad the Georgetown Visitation has published these dramas, for they show among other things, what a well-equipped teacher of English there is in that school.

Men Around the Kaiser. Makers of Modern Germany. By FREDERIC WILLIAM WILE, Philadelphia: J. B. Lippincott Co. \$1.75.

The German correspondent of the New York *Times* and the London *Daily Mail* has gathered into this volume sketches of thirty-one men whom he considers the chief "makers of modern Germany." Mr. Wile is a journalist who seems to believe that the greatness of a nation consists for the most part in the size of its army and the efficiency of its navy. In each chapter he is careful to write nothing that would be unpleasant reading for the subject of the sketches and in consequence the volume, if the bull may be pardoned, is full of omissions. Few Catholics are mentioned. Dr. Spahn, the Centre's leader is not even named and merely a reference is made to Baron Von Hertling, the President of the Ministry in Bavaria. But are not these two statesmen, to say nothing of other prominent German Catholics, truer patriots than August Bebel the Socialist and Gerhart Hauptmann the "Naturalist" to whom Mr. Wile gives a chapter each? As he generally chose for his sketches men he admires, the author writes with enthusiasm and the book is finely illustrated.

From Hussar to Priest. A Memoir of Charles Rose Chase, First Superior of the Westminster Diocesan Missionaries of Our Lady of Compassion. By HENRY PATRICK RUSSELL. With a Foreword by the Right Rev. Mgr. WALTER CROKE ROBINSON, M. A., with Five Portraits. St. Louis: B. Herder, \$1.50.

This is the biography of an Anglican minister who felt in 1875 while at Lucerne "absolutely convinced of the claims of the Roman Catholic Church to his allegiance," but on his journey home to England stopped at Paris to pray in Notre Dame des Victoires, rose from his knees firmly persuaded that "the Anglican Church was right," and after a talk with Canon Liddon, lived for twenty-five years in "perfect good faith" as a high church "priest." Chase was a Lieutenant of Hussars when he gave up a promising career in India to enter the ministry. Appointed rector of All Saints, Plymouth, he soon made the services in his church so very ritualistic that the ceremonies to be seen in the neighboring Catholic Cathedral seemed by comparison quite "low." Indeed the supremacy of the Pope was about the only Catholic dogma that "Father" Chase did not accept. He felt bound to recite every day both the Breviary and the Prayer Book offices, the first because he was a "priest of the Roman Patriarchate," the second because he was a "priest of the local Church of England."

As an Anglican he was a zealous preacher of "missions," giving some even in this country; he was dearly loved by his flock, and to take away as well as he could the reproach that "Anglicanism is the religion of the respectable," he devoted himself in a special way to the poor. Not until the two English Archbishops "fell into heresy" in Mr. Chase's opinion by officially denying the Real Presence was he again troubled by the "Petrine Claims." After twenty-five years the light broke again and this time remained strong and permanent. He became a Catholic and eventually a priest, finding great comfort as he said, in the realization that "for the first time in his life, he was of the same religion as his bishop."

Cardinal Vaughan made Father Chase the first superior of the Diocesan Missionaries of Our Lady of Compassion, a community of secular priests who are undertaking in England work some-

what similar to what the Paulist Fathers are doing here. After his conversion, which took place when he was 56, Father Chase had but eight years to live. He gave himself without reserve to the labors of the apostolate, his health failed, and he died after much suffering borne with extraordinary patience. This memoir is written by another convert and is well filled with good arguments against the Anglican position.

W. D.

Keble's Lectures on Poetry 1832-1841. Translated by EDWARD K. FRANCIS. New York: The Clarendon Press.

This excellent English version of Keble's "Lectures on Poetry," which were written in Latin, will make the valuable work familiar to many students and teachers of literature who are unable or disinclined to read the original text. The author's wide knowledge of letters, his absorbing devotion to the Latin and Greek classics, his reverence for poetic art and his sound ideas of the true end of poetry are conspicuous in this book. Keble dealt, as he confesses, with one phase of poetry, one peculiar charm, an inseparable accident of it, its *vis medica*, a power to soothe the spirit surcharged with emotion. "Let us therefore deem the glorious art of poetry," he writes, "a kind of medicine divinely bestowed on man, which gives healing relief to mental emotion, yet without detriment to modest reserve, and while giving scope to enthusiasm, yet rules it with order and due control."

The author keeps this view point always before him and so divides poets into those who sing from overcharged breasts and those who sing for any other reason, those who sing because they have something to sing, and those he calls primary poets, and those who sing because they have to sing something and these he calls imitators of his first class. The rigid application of this principle would dethrone, of course many a popular ideal of today and keep some poet laureates from being numbered among the elect. For the latter are expected to write "occasional" verses. They must obey the king rather than the muse. Wordsworth accepted the laureateship on condition that he should not be required to sing at the king's command, and it was to Wordsworth that Keble dedicated these lectures, as "chief minister not only of the sweetest poetry, but also of high and sacred truth." Those who read this translation of the Oxford professor's volumes will be led by his gentle spirit through the gardens of the poet's paradise, they will behold Homer's meadows of asphodel, hear Pindar's wild songs, and mount the heights that Virgil loved. Then they will understand better the remarkable influence Keble had on the Oxford of his time. J. P. M.

The Boston *Evening Transcript* has no bias, as a rule, toward the Catholic Church. This, however, is what that journal thinks of Joseph McCabe's "Candid History of the Jesuits":

"All through the book there is a subtle accumulation of disagreeable facts against Jesuits which leave the impression at the end of the story. In fact, that is rather a mild characterization of Mr. McCabe's attitude toward the order of Jesuits. The virtues of the society are intimated throughout, but hardly ever given the justice due them, the other side of the Jesuit character in history is explained and emphasized with needless reiteration. The reason explains itself. Contradictions and often careless statements affect the validity of the historian's attitude. We venture to say that those who are naturally opposed to an institution of which they know so little as the average Protestant knows of the Jesuits, will consider that the evidence of their character and progress in this book has not been given in fairness, or in recognition of their acknowledged services to the Church of which they are a part. . . . Mr. McCabe declares that it was his intention to clear the obscurity that surrounds their history. Instead it is an indictment of the order from St. Ignatius down to the present time. One has to have but a slight knowledge of this Order whose history is woven into the history

of practically all the modern nations to realize the extreme and prejudiced candor of the author." The *Transcript's* estimate of the book seems to differ somewhat from that the *Outlook* published a few weeks ago.

Dr. Robert Bridges who was appointed July 16 to succeed the late Alfred Austin as Poet Laureate is a retired physician, 68 years old, a graduate of Eton and Oxford, and the author of numerous plays and poems. He is described as "England's one classical poet" and in his verse the critics discern "stateliness, gravity and a certain unusual music." Like Browning he has been content to wait for recognition without making any effort to obtain it. For years he published his poems in limited semi-private editions, and now they are at last being read and admired by a wider public. The poet's best manner may be seen in the following stanzas from his "Elegy On a Lady Whom Grief for the Death of her Betrothed Killed":

"Assemble, all ye maidens, at the door,
And all ye loves, assemble; far and wide
Proclaim the bridal, that proclaim'd before
Has been deferr'd to this late eventide,
For on this night, the bride,
The days of her betrothal over,
Leaves the parental hearth for evermore;
To-night the bride goes forth to meet her lover.
* * * * *

Let the priests go before, array'd in white,
And let the dark-stoled minstrels follow slow,
Next they that bear her, honour'd on this night,
And then the maidens, in a double row,
Each singing soft and low,
And each on high a torch upstaying;
Unto her lover lead her forth with light,
With music, and with singing, and with praying."

In "Founder's Day," a Secular Ode on the Ninth Jubilee of Eton College," Dr. Bridges sounds a Catholic note:

"Christ and His Mother, heavenly maid,
Mary in whose fair name was laid
Eton's corner, bless our youth
With Truth and Purity, mother of truth.

O ye 'neath breezy skies of June,
By silver Thames's lulling tune,
In shade of willow or oak, who try
The golden gates of poesy;

Or on the tabled sward all day
Match your strength in England's play,
Scholars of Henry, giving grace
To toil and force in game or race.

Exceed the prayer and keep the fame
Of him, the sorrowful king who came
Here in his realm a realm to found,
Where he might stand for ever crown'd.
* * * * *

Now learn, love, have, do, be the best;
Each in one thing excel the rest:
Strive; and hold fast this truth of heaven—
To him that hath shall more be given.

* * * * *
*Improve the best; so shall your sons
Better what you have bettered once."*

The Jesuit Fathers of the English Province who edit the *Month* have made arrangements with the Devin-Adair Co., 437 Fifth Ave., New York, for bringing out hereafter a special edition of the magazine which will reach American subscribers

the first week of each month. The July number of the magazine, comprising the first issue of the "American Edition" opens with an interesting paper by Father Herbert Thurston on Fray Boyle, "The First Evangelist of America." He was a Spanish priest, notwithstanding his name, who accompanied Columbus on his second voyage. In "The Gospel of the non-Miraculous" Father Sydney F. Smith examines a recent book of "advanced" theology, Edith Cowell seriously discusses "Some Social Effects of Picture Shows," R. Herdman Pender contributes to the number a quite informing survey of "German Catholic Literature" and Father Martindale tells one of his odd stories. The Month's very readable "Critical and Historical Notes" begin this time with a paper on "Summer Schools in the States," or the United States, as we would say. It is agreed that the time is "over-ripe for some beginning of an English 'Champlain Assembly.'" In a review of the much discussed "Father Ralph," a book which the *Guardian* calls a document "of the first importance," as "every word of it is true," the Month observes: "What strikes one first on reading it is the appalling crudeness and lack of art in its composition. The mud is spread too thick. If the author's aim was—as the publisher's puff assures us—to frame an indictment against the Catholic Church and her clergy in Ireland, he himself has signally defeated it. By squeezing out nine-tenths of the bitterness and malice with which the story reeks, he might have made it to some extent effective because not wholly incredible. . . . The ancient Church of Ireland has nothing to fear from calumnies so clumsy and exaggerated as are found here; nay even so foolishly biased an attack may have its uses as serving to remind one of a hostile anti-Catholic movement in Ireland, of which the Church would do well to take account."

We hope the Month's new departure will result in giving that excellent magazine a wider circulation than it now enjoys in this country. If each issue contains an article or two that appeals in a special way to American readers and if more notice than heretofore is taken of American books and periodicals there seems to be no reason why this English Catholic magazine should not secure over here numerous readers and subscribers.

"Novel-Reading for High School Girls" is the title of a good paper which Amy Kelly, Instructor in English at Wellesley College, contributes to the current number of *Home Progress*. In the writer's opinion, "The girl who has read even a few of the greatest novels has some capital to invest in the intellectual opportunities of college. Indeed, wide and thoughtful reading will do very much to repair the defects of obscure schooling and limited personal experience; for good reading, besides providing materials for thought, furnishes a very definite mental discipline. It brings the mind to a fine edge, makes it keen, many-sided, and adaptable. The intellectual poverty of so many high-school graduates results, not so much from failure to read at all, as from failure to read anything profitable. It is amazing to see from the lists what books have consumed the invaluable leisure of school-girls and given them their notions of the experiences that await them in life."

Girls, in Miss Kelly's judgment, seek in fiction, first romance, then adventure, and lastly mystery. These interests, however, can be just as easily satisfied by good novels as by worthless ones, "if only some discerning elder friend provides the right substitute at the right moment." For the average fourteen-year-old girl cannot be expected of course to display suddenly a taste for the best fiction, but if she can be trained and assisted to choose good books, she will possess "the best possible safeguard against the allurements of sentimental fiction with its crass, sensuous, highly colored, and unreal presentations of human nature and human relationship."

Miss Kelly then pleads for more intellectual leisure for our young girls, less "social" life, less motoring, etc., that they may find time to store their minds with what is best in literature.

She will then find "her moral nature fortified, her intellectual faculties quickened and her sympathies deepened by contact with the immortals who have divined truly and written greatly and beautifully of human life."

The writer then suggests a list of novels which she considers are "not beyond the normal reach of the average girl." Here are some of them:

Blackmore, "Lorna Doone;" Stevenson, "Treasure Island;" "Kidnapped," "The Wrecker," "St. Ives"; Dickens, "Tale of Two Cities," "Oliver Twist," "David Copperfield," "Pickwick Papers"; Stockton, "The Casting Away of Mrs. Leeks and Mrs. Aleshine," "Rudder Grange," "Pomona"; Eliot, "Mill on the Floss," "Middlemarch"; Barrie, "The Little Minister"; Austen, "Pride and Prejudice," "Sense and Sensibility," "Emma"; Trollope, "Barchester Towers," "Framley Parsonage," "Dr. Thorne"; Goldsmith, "The Vicar of Wakefield"; Smith, "Tom Grogan," "The Fortunes of Oliver Horn," "Colonel Carter of Cartersville"; Hawthorne, "The House of the Seven Gables"; Howells, "The Rise of Silas Lapham"; Thackeray, "Vanity Fair," "The Newcomes"; James, "The Portrait of a Lady."

Of course there are books by Catholic authors, like Benson, Ayscough, Bazin, Sheehan and Harland, which might well appear in the foregoing list.

In our latest list of books received is an educational work of exceptional value, "Virgil's Aeneid," Books I-VI, by Professor O'Brien, of de Paul University. It contains besides text, notes and vocabulary, the history of the poem, its influence on Christian thought, an analysis of its versification, figures, prosody, syntax, directions for translation and pronunciation and reading, with some thirty classic illustrations.

The American Book Co. is about to issue a book on Economics for advanced students by Rev. Edmund J. Burke, S. J., professor of Political Economy and Biology in Fordham University.

De Deo Uno, De Deo Trino, De Deo Fine Ultimo, and De Novissimis are the treatises that fill the 286 pages of the second volume of the "Compendium Theologiae Dogmaticae" into which Father Christian Pesch, S. J., is condensing his well-known "Praelectiones." This volume of his excellent digest merits the same praise we gave the first in our issue of May 31, 1913. (B. Herder. \$1.60.)

BOOKS RECEIVED

Benziger Bros., New York:
Meditations on the Sacred Heart. By Rev. Joseph McDonnell, S.J., 90 cents.

Clarendon Press, Oxford:
The Dominican Order and Convocation. By Ernest Barker, M. A.

John Lane Co., New York:
A Study of Francis Thompson's Hound of Heaven. By Rev. J. F. X. O'Conor, S. J.

Schwartz, Kirwin & Fauss, New York:
Virgil's Aeneid, Books I-VI. Introduction, Notes and Vocabulary. By P. F. O'Brien, M. A.

Charles Scribner's Sons, New York:
The Works of Francis Thompson. In 3 Volumes.

Frederick Pustet & Co., New York:
The Mother of Jesus In Holy Scripture. Addresses by Rt. Rev. Dr. Aloys Schaefer; The Life of Martin Luther. By Rt. Rev. William Stang, D.D., 25 cents.

Allyn & Bacon, Boston:
A Text-Book for the Study of Poetry. By F. M. Connell, S.J.

German Publication:

B. Herder, Freiburg im Breisgau:
Die Mission auf der Kanzel und im Verein. Sammlung von Predigten, Vorträgen und Skizzen über die katholischen Missionen. Herausgeber Anton Huonder, S. J., M 3.20.

Latin Publication:

Fridericus Pustet, New York:
De Curia Romana Juxta Reformationem a Pio X. Sac. Felix M. Cappello, 2 Volumes. \$1.75 per Volume.

EDUCATION

Catholic Professional Schools

It was the sober and practical conviction of their necessity, that built up the thousands of parish schools amongst us. We must train our children religiously, and we must train them thoroughly, therefore we must have good Parish schools. But with the growth of our people in wealth and in ambition, another need made itself felt among us, not so far reaching indeed, but quite as obvious and insistent as the first. Our young men and women, in greater and greater numbers, sought what is called a higher education and flocked to Universities, to courses in literature and history, particularly to the professional schools of medicine and law, in ever increasing numbers. But the chairs of these Universities were, unhappily, too often held by men shrewd indeed, and apt in their own specialty, but narrow and fixed in anti-Catholic and anti-Christian tendencies, whose very culture and suave address in their branch of learning made their influence all the more dangerous to the faith of their Catholic pupils. So it was not long before another deep conviction grew up in the minds of far-seeing Catholics. Our young folk must be ensured a thorough and sound professional training, therefore we must have Catholic professional schools.

The result of this conviction, is every day more evident among us. In the East and in the West, in New York and Washington, in St. Louis and Chicago and Milwaukee and Detroit and Omaha, professional schools of medicine and law, sometimes of engineering and economics besides, are flourishing and growing in our Catholic universities. San Francisco and Santa Clara have established their Faculties of law and engineering, and are building up courses in medicine, and Spokane has its school of law and is looking forward to further expansion. The non-Catholic students are drawn to their lecture halls in numbers, and the Catholic graduate of a Catholic college finds ready to receive him, at no great distance from his home, a professional school into whose lecture halls he can enter without fear of encountering influences adverse to his faith.

The idea of Catholic professional schools, once rooted, is thriving with a vigorous growth. New institutions are being planned, and those already established are making ready to extend their courses and enlarge their scope. New Orleans will soon have its faculties of law and medicine, not to speak of plans in other quarters, not yet so well matured. The Catholic body is growing daily in prosperity and aspiration, and an ever increasing number are seeking that higher education which will give them a lead on the thousands of competitors who crowd into every avenue of professional life.

One of the first questions which must always arise concerning Catholic institutions of learning, is: "What is their relative efficiency compared to that of non-denominational institutions?" To this question, which is of great practical moment and of no less theoretical interest, we have happily a means of replying. There is an impartial and authoritative board, or rather a whole series of boards, whose decisions give us a very probable standard of comparison, in the case at least of the schools of law and medicine; and when successive years shall have supplied a sufficient mass of data, it will be an easy task to compare the relative efficiency of Catholic and non-denominational universities, from the standpoint of practical results.

These boards, are the State Boards entrusted with the examination of candidates who seek a license to practice medicine or law, within the jurisdiction of their respective states. Everyone is aware that a system of strict examinations is prescribed by the law, to determine the fitness of these candidates. The applicants present themselves to stand an examination each one upon his own merits and upon the showing he is able to make before the board; and the decision in each case is a weighty matter, for with it is involved, on the one hand, the applicant's admission to prac-

tice his profession, and upon the other the public's welfare in matters of property or health. Moreover, as the boards are chosen from among reputable and approved practitioners, as each decides quite independently of the other, and as they have the gravest interest and obligation to be just and impartial, there is every reason to give their findings full weight in deciding the relative merits of the candidates upon whose professional fitness they pass.

Of course the results so far obtainable from a comparison of these data of State board examinations, are not yet conclusive, yet so far as they go they are very gratifying to the friends of Catholic professional schools. Indeed taking into account the untoward circumstances under which these schools are now obliged to work, the lack of adequate endowment or often of any endowment whatever, the readiness of competing and wealthier institutions to take away their most capable professors, etc., the results are sometimes very remarkable. A case in point is the showing of the medical school of the Saint Louis University, in the State Board examinations of 1912.

The results of these examinations are gathered every year from the Secretaries of the boards, and published by the American Medical Association in its *Journal*. The following figures are taken from its findings for 1912. (*Journal of the American Medical Association*, for May, 1912. Page 1,635, etc.) In the year just concluded, out of 6,353 applicants throughout the Union, 5,110 passed and were granted licenses, while 1,243 failed. This is approximately 24% of failures, a rather large figure. Of some fifty large schools throughout the country, twenty-five had ten or more failures. One school out of 81 of its students who were examined, counted 46 who failed. Here is a partial list of the results obtained by the more successful schools, as given in the *Journal*:

School	No. of Graduates examined in 1912	Number of these that failed
Columbia University, N. Y.	105	10
Jefferson Medical, Phila.	124	9
University of Penn., Phila.	79	7
Rush Medical, Chicago	166	8
Northwestern University, Chicago	139	8
Harvard University, Boston	85	10
Yale University, New Haven	30	2
Johns Hopkins, Baltimore	95	5
St. Louis University	91	3

A very cursory inspection of this comparative list will show how extremely good was the record of the graduates of the St. Louis University Medical for 1912. Side by side with the oldest and best established schools in the country, its success is brought out in the greater relief. Moreover, the examinations of its 98 graduates were scattered over 16 states. The suspicion may indeed arise before so excellent a showing, that we have here a mere run of luck, a golden year, which former records may give the lie to. But if one turns to former volumes of the *Journal* in question, he will find the University always in an honored place.

Indeed in 1910 the class of that year made an even more creditable record. Out of 90 of their number who were examined, not a single one failed.

An instance like this may well fill us with happy expectations for the future of our Catholic professional schools. If our schools can win such preeminence in their present disadvantageous position, without endowments, and without the prestige which long-continued effort has won for older institutions, what may we not look to see them accomplish when the interest and zeal of our Catholic people shall have supplied them with ample means to carry on their work? The time is coming, and is now at hand when our wealthy Catholics should be looking about for good investments in philanthropy. There can be few worthier or

more urgent occasions than the endowment of our Catholic professional schools.

EDWARD F. GARESCHÉ, S.J.

It is satisfactory to find that there is ample provision being made to meet the demand for summer camps for boys. In recreation as in education it is the Catholic atmosphere that counts. Reports from the Catholic Summer School state that the attractive camp there on the shore of Lake Champlain is being well-patronized, and so is that delightful spot on Lake Stofford, N. H., where for several years Rev. Dr. Griffin has pitched his popular Camp Namaschaug. Near here also is Camp Wawonaisia for girls presided over by Mrs. Crofton. St. Ann's Camp at Lake Champlain and the Berkshire Camp at Lanesboro, Mass., are thriving. To these is now added Camp Acadia at Northport, L. I., of which Cardinal Farley is patron, and where seminarians from Dunwoodie take charge. The Philadelphia Holy Name Society, with Archbishop Prendergast's approval, has organized a very successful camp at Wildwood, N. J.

SOCIOLOGY

Can Life be Prolonged Indefinitely?

"The days of our years are threescore and ten years. But if in the strong they may be fourscore years, what is more in them is labor and sorrow." (Ps. lxxxix, 10.) Here we have the words of Holy Scripture. Occasionally we hear from lecturers that medical science and art is prolonging human life, that soon men will live for a hundred or a hundred and fifty years, and some go so far as to assert that eventually life will be so well fortified that no one will need to die. It is true that these same lecturers will be heard, the next day perhaps, scoffing at the Bible on account of, as they say, the incredible age it gives to the patriarchs. But we must not mind that. It is only one of the contradictions into which pretentious modern society falls.

There are a very great many wise medical men who pay no attention to the lecturer's wild assertions. They are quite content to do their duty in relieving and restoring under God's providence, the sick that come in their way. The multitude, on the other hand, unlearned in medicine and kindred matters, takes great interest in the lecturer's statement, most of them because of the actual love of life; not a few because they perceive that it gives in some way the lie to God.

The reasons the lecturer finds his assertion on are, in general, the wonderful growth of our knowledge of the nature of our diseases and of the means of preventing them and of curing them. It is not easy, for instance, to exaggerate the importance of the discovery that rats are the disseminators of bubonic plague. But for it, Europe and America might have been swept by that pestilence as terribly as in the seventeenth century and in many other preceding centuries Europe had been. Again, aseptic surgery has made possible life saving operations never dreamed of before its coming. The cognate knowledge of disinfectants, the surer diagnosis of infectious diseases by means of bacteriology, and the recognition of earlier external symptoms consequent upon it, has saved us from outbreaks of such fevers as typhoid, or at least localized them, and has warded off twice or thrice a threatened invasion of Asiatic cholera. The cleaning up of slums and the means taken to preserve infant life, have brought hundreds of thousands to maturity who would have perished in the beginning of their days less than fifty years ago. Lastly, the constant research in the matter of antidotes to pulmonary diseases and cancer lead one to hope that an effective remedy for them will be discovered and therefore that the great mortality they cause will disappear. When this is accomplished two causes of death will remain, accidents and old age; and with the growing knowledge of the art of life, why should not the latter be postponed indefinitely? But the days of man's years are threescore years and ten, and the strong alone reach fourscore.

Some statistics of the Health Department of New York City come in to shake the confidence of the optimists. The child's chance of life has improved greatly, it is true. In 1882 a child of five had 41.3 years expectation of life: in 1912 this had grown to 51.9 years. The expectation of life for a person of thirty-five was at the former date, 26.7 years; at present it has increased by only 10½ weeks to 26.9 years. After thirty-five the expectation of life has actually grown less. At forty it is to-day 23.4 years, six months less than in 1882. After that age the disparity grows steadily. In 1882 a person of 80 might hope for 6.4 years: now his hope must be restricted to 4.3 years.

We have seen the reasons for betterment of the chances of the young. Let us see why those of middle age and the years beyond have grown less. The statisticians give two reasons, the growing malignancy of organic diseases, and the increased consumption of alcohol and meat. We will say a word on both. The second need not detain us. Luxury and sensuality are enemies of life, and everybody knows that the world is becoming more and more given to both. In a word, the knowledge of the art of life has not its hoped-for effect in overcoming the weakness of the will caused by the removal of the restraints of religion. Patrons of sex education should take a note of this; for luxury and sensuality mean much more than meat and alcohol. The growing malignancy of organic diseases may have these causes. Of these the first is inevitable. The saving of child life has preserved many a feeble constitution to become a victim of premature age. Against this we have nothing to say. On the contrary, we rejoice over it. The added years are a gain for the individual, and even if they had the effect of diminishing somewhat the life of the more robust, these would have no legitimate grievance. But there is no reason why there should be any such general effect. The second cause is that very luxury and sensuality already mentioned, which naturally end in organic diseases. The third may be considered a part of God's providence; for the days of man's years are threescore years and ten. The year 1882 was antecedent to much of our great advance in medical science: it was also antecedent to the return of influenza that has been with us now for nearly a generation. Winter after winter it has raged. People who were young when it appeared first, have been attacked by it once, twice, thrice perhaps in the course of every season. One of the most insidious of diseases, it has sapped their vitality where the organs are weakest, so that none need wonder that after middle age he finds himself a victim to an organic disease. Against it too, physicians are as powerless to-day as when it came upon us suddenly in the winter of 1888. We notice, too, that a new disease has appeared in Europe attacking the throat that is causing physicians there much anxiety. A fourth cause of the tendency to premature decay, we will merely suggest, leaving it to the consideration of the more experienced. It is the very surgical art that snatches from impending death. It is a good thing, certainly, to restore one to life by cutting out his appendix; but the question arises; is he really as constitutionally sound after the operation as before it.

H. W.

ECCLESIASTICAL NEWS

The Right Rev. Charles W. Currier, the new Bishop of Matanzas in Cuba who received episcopal consecration in the Canadian College, Rome, at the hands of His Eminence Cardinal Falconio three weeks ago, has started home to take possession of his See.

The three hundredth anniversary of the first celebration of the Holy Sacrifice of the Mass in the State of Maine will be celebrated at Bar Harbor, on Wednesday, August 6. His Excellency, the Most Rev. John Bonzano, D.D., the Papal Delegate, will preside. The dedication by Right Rev. Bishop Walsh, of the Church of the Holy Redeemer, will take place on the same day, followed by Pontifical Mass at which the sermon will be preached by the

Rev. T. J. Campbell, S. J., Editor of AMERICA. On the following day the guests at the ceremony will be given a trip by special steamer around Mt. Desert Island and through Frenchman's Bay, visiting many places which are identified with the labors of the early Catholic explorers.

The Supreme Convention of the Knights of Columbus will be held in Boston, August 4, 5, 6 and 7. At the formal opening of the proceedings an important address will be delivered by the Right Rev. Auxiliary of the See, Bishop Joseph G. Anderson.

As was noted some time ago an appeal was made for volunteers to the Sisters of the Immaculate Conception, Montreal, for nurses to work among the lepers of Sheeklung Island, China. Fifteen Sisters were anxious to go, but only three could be chosen—two from Montreal and another from Alexandria, Ontario; Sister St. Frances, formerly Miss Clara Herbert; Sister St. Raphael (Miss Melvina Biron), and Sister Mary Bernadette (Miss Alma Leger). They started for China on July 14. "No gallant crusader of olden times ever buckled on sword and armor to battle for the cross in the Orient with more bravery and fortitude than is shown by these three Sisters in Montreal," says the *Star* of that city.

"Leaving her relatives gathered in the parlor, one of the young Sisters gave a few minutes of her last hours in Montreal to answering a few questions of a *Star* representative. Smiling brightly at the thought of the life of self-sacrifice stretching throughout the long years before her in the leper colony, the young sister discussed her farewell with scarcely a pang at parting, so full did her heart seem of the idea of duty before her. No thought of the dread and loathsome disease with which they were going to battle seemed to be entertained by this young Sister.

"I may tell you," she said, "that those Sisters we are leaving behind us are jealous of us"—this with another smile lighting her features. "They would be glad to go in our places, but their turn may come another time."

Three septuagenarian Sisters of the Good Shepherd Convent celebrated their fiftieth anniversary of religious life at the convent, Quebec, on July 11. They are Sister St. Thomas d'Aquin, (Virginie Jones,) Sister Mathilde, (Rosalie Rheaume,) and Sister Philomène, (Adelaide Therrien). Despite their age, the three Sisters are still active and in perfect health.

According to a recent decision of S. Consistorial Congregation in answer to a question on the oath against Modernism, an Ordinary may on occasion grant to extra-diocesan priests of the Latin rite, approved by their Ordinaries for their respective dioceses, the faculty of hearing confessions once or twice, or for some longer or shorter time, without being obliged to make them take again the oath prescribed in the encyclical against the errors of the Modernists.

His Holiness Pius X has appointed Father Henri Caumont of the Capuchins the first Bishop of Ajmere.

LETTER TO THE EDITOR

Chaplains in the Army

To the Editor of AMERICA:

I have been much interested in your edition of July 5, in reading your article: "Gettysburg's Catholic Memories." It is a pleasant reminder of Auld Lang Syne to those who followed the flag in the immortal Brigade of Meagher in the war of the Rebellion.

Allow me to call to your attention the fact that you ignored the services of Rev. James M. Dillon, C. S. C. a young priest

of the University of Notre Dame, Indiana. He was the Chaplain of the 63rd N. Y. Vols. and went to the seat of war with the regiment from David's Island, in the East River, New York, December, 1861. He remained with us through the Peninsula campaign until his health gave way under the trials of camp life.

During McClellan's "change of base" from the front of Richmond, the Irish Brigade vacated its breastworks at Fair Oaks, with the rest of the army of the Potomac, the last days of June, 1862. A halt was made by Richardson's Division at Savage's Station, June 29, a few miles away on the route to Harrison Landing, on the James River, to give the wagon trains and troops an opportunity to get out of harm's way, as the enemy followed up the Union Army very closely. The various commands of the Division were placed in line of battle, in order to check the Confederates, who were close at hand. The latter attacked immediately. As the 63rd was about to form in line of battle, Chaplain Dillon said to Col. John Burke that he wished to give absolution to the regiment, when that officer gave the command: "Form division, right front." It took only a few moments to do so, the command being in close column. The enemy had begun the attack, but they found Richardson's men prepared for them.

The Chaplain and the Colonel took their places in front, when the former addressed his men. He told them that the 69th and 88th were already engaged. Many of his hearers, he said, would stand before their Creator in an hour, and he wished them prepared for that dread moment. "Let every officer and soldier, Catholic and non-Catholic, fall on his knees and repeat with me a sincere act of contrition for their past sins, after which I will impart absolution in the name of Christ." Officers and men were on their knees instantly, and then to the music of the bursting shells, the swish of round shot and rifle balls, the solemn act of devotion was performed. Then the voice of the Colonel rang out above the din of battle, and the regiment immediately grappled with the enemy, and the losses of Richardson's command were heavy. This fight is officially known as the Battle of Savage's Station. This was one of the Seven Days' Battles under McClellan. In that campaign the Brigade's loss in the New York Regiments, 63rd, 69th and 88th, is officially reported at four hundred and seven men.

From this you will learn that the event on the second day at Gettysburg, when Father Corby gave absolution to the Brigade was not the first time such an act was performed on the battlefield in the war for the Union.

Allow me to recall another incident of Father Dillon's army experience: When our regiment (63rd N. Y.) was in camp on David's Island, alluded to above, on the eve of "breaking camp" for the front, (December, 1861), while at Mass, the Chaplain delivered an impressive sermon on the subject of "Temperance." It was caused by the fact that several of the men, like many new soldiers, were not models of sobriety. The good Chaplain's audience of seven or eight hundred men was visibly affected by his remarks. He proposed then and there to form a "Temperance Society of the 63rd Regiment," for the war, and all who were willing to join to come forward towards the altar. Ninety per cent. of his hearers did so, and officers were elected. Subsequently, and while in "Camp California," in front of Alexandria, Va., a handsome medal was struck, and given to every member.

How long did it last? All were not ironclad temperance men afterwards, but to my certain knowledge many were, and had cause to bless the popular and enthusiastic Chaplain Dillon for his famous sermon on "Temperance." JOHN DWYER.

Captain and Brevet Major 63rd N. Y. V., C. C.
Hudson Falls, N. Y., July, 1913.

[The article on Gettysburg was intended merely to give a few incidents of the battle, and not to tell the story of the Catholic Chaplains of the army.—*Ed. AMERICA.*]